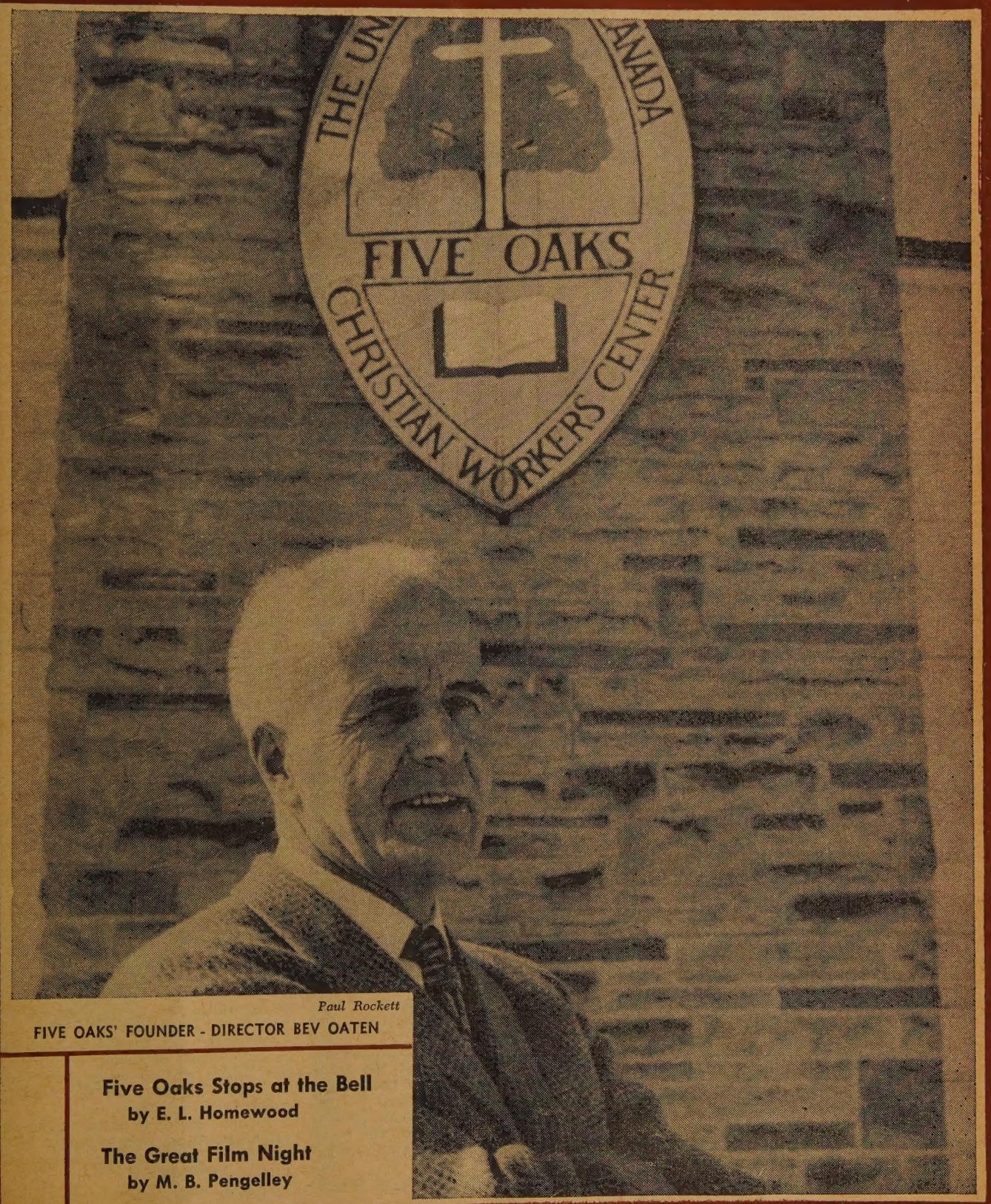
THE UNITED CHURCH

# OBSERVER

PRESBYTERIAN CHURCH




*Paul Rockett*

FIVE OAKS' FOUNDER - DIRECTOR BEV OATEN

**Five Oaks Stops at the Bell**
by E. L. Homewood

**The Great Film Night**
by M. B. Pengelley

# Letters

## To Marry or Not to Marry?

Dear Sir: . . . The Rev. Ray McCleary says that clergymen should not marry. . . Who can say what outstanding men and women, even what religious geniuses, might have come from homes established by Roman Catholic clergymen, were it not for the custom, long since hardened into a rule, that Roman Catholic priests must not marry? The apostles, some if not all of them, were married men. So were many of the earlier priests. Is it too much to hope that in spite of its "semper eadem" claim, the Church of Rome might learn something from the experience of Protestantism in this regard?

Toronto, Ont. (Rev.) J. A. Donnell.

## The Tobacco Habit

Dear Sir: Congratulations to Mr. Meuser for his remarks on the tobacco habit. Now if you, Mr. Editor, had an iota of Christianity in you, you would back up that statement to the full, and God only knows the good that such a stand from **The Observer** would eventually have not only on the smoking ministers but also the smoking elders, Sunday school teachers, etc. . . .

Medicine Hat, Alta. O. S. Blantain.

## The Winnipeg Affair

Dear Sir: Was very surprised at your editorial on the United College Crowe Case and in view of same, I do not wish to renew my subscription to your paper.

Winnipeg, Man. Mrs. E. J. Parke.

Dear Sir: The events at Winnipeg should serve to convey some warning to the United Church that it should examine its own nebulous system of ecclesiastical authority for a share of the blame for the situation getting out of control.

. . . A deep injustice has been done to Dr. Lockhart but let us not assume that all injustice is the consequence of wrong actions on one side only. . .

Pembroke, Ont. Gordon Maves.

## Dr. Harold Young

Dear Sir: Dr. Harold Young and I were classmates in McGill University, Arts 1912. I covet the privilege of a word about this prized fellowship. His brilliant mind and fine spirit gave early promise of the signal role he was to play in the Church. His parents were ministering in St. James and Douglas Churches in Montreal, and what a ministry it was! They befriended me with an almost parental interest, the memory of which I shall always cherish. Harold lived eagerly and served the Lord with gladness. . .

Scarboro, Ont. (Rev.) Mahlon I. Robinson.

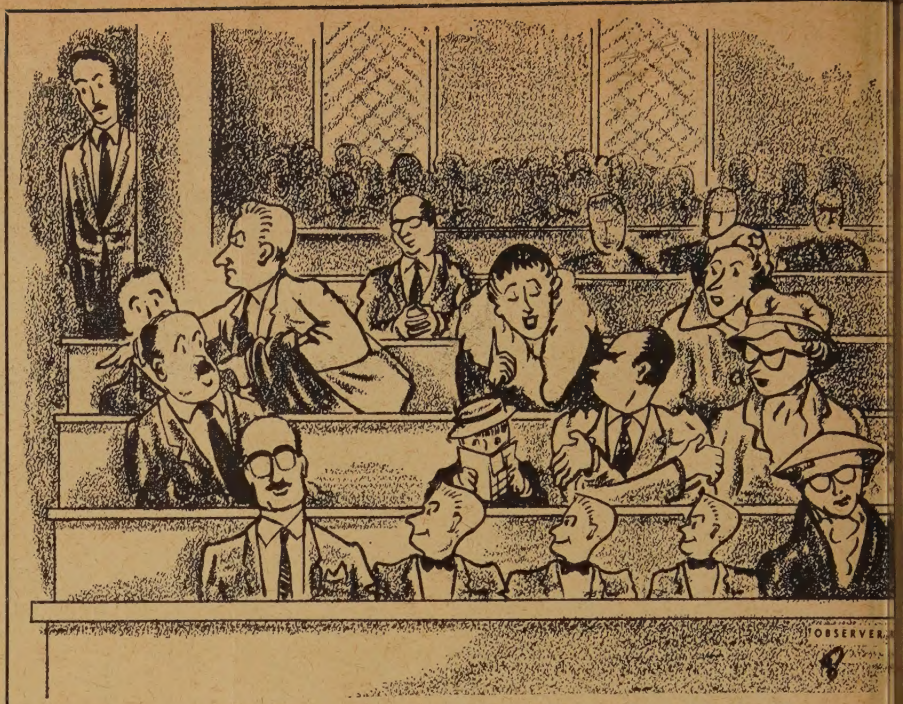
## Wants "Converted Catholic"

Dear Sir: As an ex-Roman Catholic I am quite interested in the letter by W. R. Black, Timmins, Ontario. I know several priests who have left the Church; I would like to know where one would write to get "The Converted Catholic" — would like to subscribe. The more I read, the more enlightened I get. . . Could Mr. Black oblige?

Windsor, Ont. M. S. Walker.

## Convert to Roman Catholicism

Dear Sir: Two letters in **The Observer** prompt me to write. I am a Roman Catholic. For a good number of years I was a non-Catholic.




"It's nothing the minister said . . . he just walks in his sleep!"

Referring to priests and bishops who have left the church, I would like to call the attention of your correspondents to a fact, that not all priests now serving the church were former members. There are amongst them former ministers of a non-Catholic denomination. . .

I always found non-Catholic churches cold, as if there was something missing. Catholic churches are open all day, every day of the week. Enter any one of them, at first there may be no one in, wait, soon some man or woman will enter to say a prayer for help and guidance on their way. To Catholics the church is "God's House", a House of Prayer. . .

Edmonton, Alta. E. Galipeau.

## Fasting—A Caper!

Dear Sir: When reading of United Church ministers fasting to help raise money for church work my reaction was to recall and revise the lines, "Ill fares the church to hastening stunts a prey, Where wealth accumulates and men decay." Surely piety and devotion, with vision and intelligence, can be harnessed to bring more worthy results than will come from capers and antics!

Wolfville, N.S. (Rev.) G. R. McKean.

## An Inconsistent Title

Dear Sir: In the recent edition of **The Observer** (Dec. 1) Rev. J. T. Horricks of Regina comments upon the unfortunate title of the new booklet, "I Join The Church." Others, too, have seen an inconsistency here and an assumption which conflicts with the meaning of Baptism.

At least one Conference Committee of Christian Education recognized the error and has taken action to draw this to the attention of the proper authorities. It is to be hoped in the next printing of that booklet that this is rectified with a new title more consistent with the doctrines and practice of our church.

Rockwood, Ont. (Rev.) G. A. B. Moore.

## Comments on Editorials

Dear Sir: I think **The Observer** is a and stimulating product and I re faithfully.

Regarding the editorial on Anglicans Union, I suggest our self-righteousne embarrassing. Sure we must be humble honest enough to admit that many of own church leaders are doing less to than to hinder the cause of union. . .

James Evans,

University of Toronto. IV Medi

Dear Sir: I was keenly interested in editorial on the doctrine of the Trinity There is often only a knife-edge bet the most sublime truth and the most nicious error. Two extremes may be n There is a naïve Trinitarianism w virtually worships three Gods. On the hand, there is a more highly sophistic Trinitarianism which reduces Father, and Spirit to merely phenomenal manif tions of an otherwise unknowable reali

The truth must lie somewhere bet these two extremes.

Scotstown, Que. (Rev.) Roy M. Pour

Dear Sir: The recent **Observer** Edit "We Are Ashamed" (December 1) is dist ing to me because of its sweeping de ciation of Little Rock Protestants. Le remember that the race problem of Southern States is not just a problem black and white but that it is inexplic complicated, having its roots in a tumult and often tragic past.

Most Southern Protestants are kin thoughtful people who are no more tai with hate or barbarity than Cana Protestants. The traditional prejudices gradually being overcome, but this is a and delicate process which takes time, and above all, Christian understanding sympathy.

As one who has lived among our Soutl neighbours, I am able to rejoice that in last decade great advances have been m in race relations. . .

Luseland, Sask. D. H. Morri

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## contents

| | Page |
|---|---|
| Editorial | 4 |
| Answer to the Anglicans' "Time is not yet" | 5 |
| The Great Film Night | 6 |
| Canada Shouldn't Recognize Red China | 9 |
| Five Oaks: Where Everything Stops at the Bell | 10 |
| From Hinduism to Christianity | 13 |
| Report and Opinion | 14 |
| Your Family | 18 |
| Question Box | 21 |
| Books | 22 |
| About People and Places | 26 |

The Rev. R. D. Jones

IN THE NEXT ISSUE

*Jones Against Prejudice*
By M. B. PENGELLEY

*The Divided Holy Land*
By E. L. HOMEWOOD

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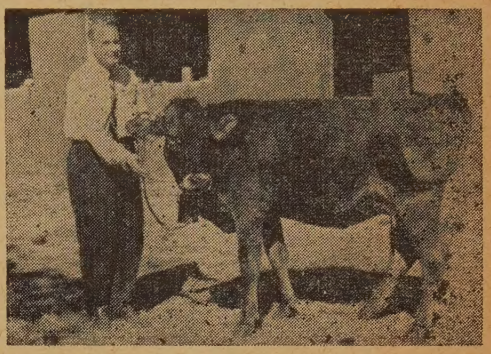
# Observations

A CEMENT BLOCK BARN for his new Brown Swiss cows was needed by Dr. Walter Strangway of Chissamba Hospital, Angola, we reported in "That Strangway Team" a year ago. The old barn of sun-dried brick provided too much hospitality for germ-carrying bugs, and missionary-doctor-farmers have a tough job battling the strange Africa diseases which afflict their live-stock. Mrs. Strangway needs milk and beef for her campaign to add proteins to the diet of African babies.



IN SOUTH ALBERTA the Teen-agers at their Hi-C Rally last year raised $250.00 for a new heifer for the herd. This autumn they took up another collection at their annual fall Rally of $402.50 to help build the new barn. And when the Lethbridge young people got back to Southminster Church from their week-end of prayer, study and fellowship they added $97.50 and sent it to the United Church Treasurer directed for cement blocks for a new Chissamba cow stable —makes $500.00. Miss Dickie Sada of the United Church's Berkeley Studio came back from Angola this summer with the accompanying picture of Dr. Strangway and his Hi-C heifer.

DR. STRANGWAY WRITES that he has been having some virus trouble himself but is well on the way to recovery, and anxious to get going on that new barn. The herd with bull and new calves now numbers 23, and the hospital is always anxious for more milk. He's raising rabbits, too, for meat, and guinea pigs for Mrs. Strangway's work. Incidentally about 100 Methodist youth from Montana joined the 231 young Albertans at the Rally. Hi-C is the United Church's new youth programme for the high school age group.

* * * * *

● "ELGIN HOUSE" has a meaning for church people including much more than the lovely Muskoka resort, popular for so long among vacationing Christians. For six years it has meant the annual week-end conference where many laymen in the church have been converted to new faith and a new life. Now it means more than a conference—it means two conferences. In recent years they have turned applicants away; this year they have two week-ends and hope to accommodate 1200 men. The pictures of the speakers for 1959 are on news pages.

* * * * *

● SIN IS MORE INTERESTING than virtue we have been told, but we hope that isn't the reason why the new Lenten booklet on the seven deadly sins, entitled *You and the Devil,* proves so interesting. These Lenten study booklets (which sell for a quarter and may be ordered from the Literature Distribution Centre, 299 Queen St. W., Toronto) have been very good in recent years. The latest by the Rev. Richard H. N. Davidson excels in readableness —ideas for the mature and prose for the teen-ager. Ideas for the teen-ager, too!

THE DEADLY SINS are illustrated from the Bible, and made shockingly relevant. On gluttony author Davidson remembers the children of Israel in the wilderness longing for the flesh pots of Egypt. "They ate manna for breakfast, manna for dinner, manna for supper. . . They remembered the good roasts of Egypt . . . and the fish, the salads and the seasoning. Wives and children upbraided the head of the household for being so poor a provider. As a result the men were practically driven to distraction."

* * * * *

● A MINISTER and his wife planning to go on the Trinidad Tour write that their Western Canada rural Presbytery has never heard much first hand news of overseas mission work, and that they will be prepared to go out speaking about what they see as soon as they return. This is the sort of thing we hoped would happen. Other ministers say they would like a tour, but after Easter, when they could get away more easily. If this one goes as well as we now expect we'll think of that for another year.

## Editorial

# Church Colleges and Queen's Park

THE concern for increased University accommodation has been reflected in recent discussion in Sudbury, Whitby and Belleville. The Church can count on mature judgment in such places.

The Board of Colleges and Secondary Schools has set up its commission following the instructions from General Council. Dr. A. C. Lewis, former Dean of the Ontario College of Education, is its chairman. One question asked is: "Does Queen's Park assist church-related colleges?"

Ontario government policy always has been "No." Recent changes make some wonder if it is now "maybe." In addition Ottawa makes grants through the Canada Council. Mount Allison, Victoria and United have received such help.

In Ontario itself grants have been made by Queen's Park to institutions like McMaster and Waterloo, founded by the Baptists and Lutherans. Ontario grants to higher education have increased from $2½ million in 1945 to over $20 million in 1957. Twelve years ago three Universities in Ontario received grants. Last year aid was given to ten. Even Victoria, while not receiving direct Provincial aid, does receive help indirectly—as do other Church colleges on the U of T campus—by being part of the Federated University of Toronto.

Recently Premier Leslie Frost received the late Dr. Harold Young, Dr. Lewis and the Editor to discuss policy. He frankly expressed his conviction—shared by most of the people in Ontario, we assume — that the Church colleges have served Ontario well. He pointed out that nearly all Ontario institutions of higher learning were founded by the churches. He believes this has been a good thing and that the churches should be encouraged to continue such a policy.

However it is Queen's Park belief, shared by us, that it would be unwise for any church to dream of building a large independent denominational University. McMaster and Waterloo have both found that as they develop and grow the load becomes too much for the church. So they have had to find a way consistent with their own convictions, to reorganize in order to qualify for Provincial grants. It has not been difficult. They will be no longer strictly speaking, church Universities, but Baptists and Lutherans have the satisfaction of having founded them well. It is expected that before long Waterloo will be a University and St. Jerome's Roman Catholic College may be affiliated with it.

It is conceivable that the United Church might have a college within the Catholic University of Sudbury, that Whitby might be associated with U of T, Victoria or Queen's, that a Church College at North Bay might Federated with another church or Provincial Instituti that the Universities might receive Government aid, the Church college itself receive only indirect help thro association.

This may seem complex, but it works.

With great needs facing us now, the thing to do is plan wisely and carefully and choose a site or start work only after very careful consultation with Quee Park and probably with other churches. Chance George Gilmour of McMaster and President Gerald Ha of Waterloo have skilfully led their colleges into a era of service, and should be able to give wise and frien counsel to other church leaders.

Ontario's colleges have a good Christian heritage. they are free from narrow denominationalism and bigo They welcome young people of all religious faiths or no and they set sound learning against a background Christian tolerance and sympathy.

## THE CHRISTIAN RED FEATHER

TEN years ago the United Church goal for the M and was three million by 1950. Now the objective is $ million by 1960.

Such a dramatic growth reflects a dramatic cha in attitude to the prosaic-sounding Missionary a Maintenance Fund. Instead of a grudging support an sense-of-duty attitude toward a sort of a headquarter outfit always asking for more money, the congregati have accepted the M and M with pride and affection a look upon it as a Red Feather-Community Chest-Uni Appeal—for the Church.

The new attitude was reflected across the church month as ministers and people made last-minute appe to raise just a little more for the church's mission. C day in January a record $176,000 arrived in the ma By the month's end it looked as though the total wo be somewhere about $6,600,000, but the books are to left open through the first week of February for th who work to the very end.

The attitude is good, for the church's people know t the fund is well administered and the money is wis spent. They know, too, that the United Church is expan ing rapidly and that for much of the work the M and does little more than prime the local pump. A grant he an advance there, a salary for a worker, a guarantee support is enough to stir local people to raise most of t money for their own college, hospital, community cen or local church.

The new objective is ambitious, and it is not going be reached just by getting the faithful givers to contrib more. There is a whole army of United Church peo who contribute nothing beyond the support of the lo church, who could be recruited for the larger work properly informed of its scope and challenged to support.

It is significant that the latest objectives have been s not by a headquarters Board or Committee but by t General Council itself, speaking for the Church.

*An Editorial Reply*

# To Anglican "Time Is Not Yet"

THE lead editorial in the first issue of the newly reorganized *Canadian Churchman* — "the National Paper of the Anglican Church of Canada"—discusses the proposed union between United and Anglican Churches, and says "Time is not yet."

The editorial replies to a criticism implied in a recent *Christian Century* article which blames lack of progress in union talks on a "minority of intransigents" among the Anglican Bishops in Canada.

Then it proceeds:

"First let us freely admit we have not always co-operated as we might have . . . but let us also ask a few questions. Why is there such consternation about negotiations between Anglicans and the United Church, when the 1925 Union has not yet been completed? It succeeded in eliminating the Methodists and frustrating the Presbyterians. It would seem to us much more profitable to complete the union of groups with a common background and tradition, before looking for immediate response farther afield. . ."

**Oil on Waters or Embers!**

One never can be quite sure whether a reply to comments like this pours oil on troubled waters, or oil on glowing embers. Our policy has been to refrain from comment which might be open to misinterpretation and irritate those, who seem to us to have moved slowly in reunion conversations and in the search for ways of co-operation. It is rather difficult to overlook this—shall we say—novel interpretation of the 1925 Union.

In the United Church we have a deep respect and affection for the Anglican Church; we do not underestimate the gravity of the situation which confronts Anglicans when there is discussion of union with the United Church. There are points of doctrine, there are differences in order, there are practical problems without number, and perhaps most of all — and *The Churchman* refers to this—there is concern that nothing be done in Canada which would separate or even weaken the ties with the great Anglican Church throughout the world. We agree that such a price for union must not be asked.

The United Church is well-prepared for long years of work, prayer and study together. We have much to learn from Anglicans, much to receive from them in a union; we believe we have something to contribute, too.

But *The Churchman* errs when it speaks of the Union of 1925, or refers to the Presbyterian, Methodist and Congregational Churches as "groups with a common background and tradition." May we say this courteously and kindly: it is a bad habit of some Anglicans to speak of other Churches as "groups" and lump them into non-conformists, O.D.'s — or call their churches, chapels. We're afraid we are guilty of the same condescension when referring to "the Evangelistic sects" or "Gospel Halls."

As for common background and tradition, the Presbyterians date their birth to Scotland and the Reformation and will be celebrating their 400th anniversary in 1960. The Congregationalists trace their origin back over three centuries to the Puritans of England and New England.

But the Methodists came from the Anglican Church in the 18th century. And the rebellious daughter has outgrown her mother. In some parts of the world it is still very difficult to tell the difference between Anglicans and Methodists.

It was an accomplishment to bring about the union of Churches *so different in background and tradition.* The significance of 1925 is that they entered Union as Churches. The United Church of Canada is still a Union of Churches.

**"Intransigent Bishops!"**

*The Churchman* was irritated by the *Christian Century* comment on "intransigent Bishops" no doubt, but can such a comment be honestly overlooked? An Anglican will say casually to a United Churchman, "You know of course what the real trouble is — we have four or five Bishops who are against it." And he may add as one prominent Anglican did recently: "Bishops without a Canadian point of view!"

Recently in quoting from Bishop Frederick Wilkinson's excellent speech on church union we added that we hoped the vision of his Lordship would be shared by all his fellow Bishops in Canada. For this we had some Anglican subscriptions cancelled. It was not meant to be offensive—but a fact. We have great admiration for Bishop Wilkinson, and respect for his opinion on union. We admire his fellow Bishops but they don't all think alike. This is to be expected. There will not be easy unanimity among Bishops about church union, and we think it is healthy to get such honest differences out in the open, where we may discuss them frankly like Christian brethren.

Anglicans, we hope, will excuse the United Church for being impatient for more co-operation. We will be patient about union itself, but we have not forgotten why Archbishop Owen, wartime Primate, invited us to join such conversations, and remember wistfully those friendly years.

**Why We Met!**

The census of 1941 had indicated that there were 800,000 Canadians who claimed adherence to the Anglican and United Churches of whom priest and pastor had no record. The war was on, the ministry was depleted and pulpits were vacant. We shared concern for the unchurched people especially when there was overlapping and wastage of men in many small places. The Chaplains were showing us how there could be co-operation among ministers in the armed services.

We dreamed we could work out a plan of co-operation. The idea was advanced of a mutually acceptable ministry whereby a minister ordained to the ministry of both churches might serve both communions in remote areas. Other even less ambitious proposals have since been made.

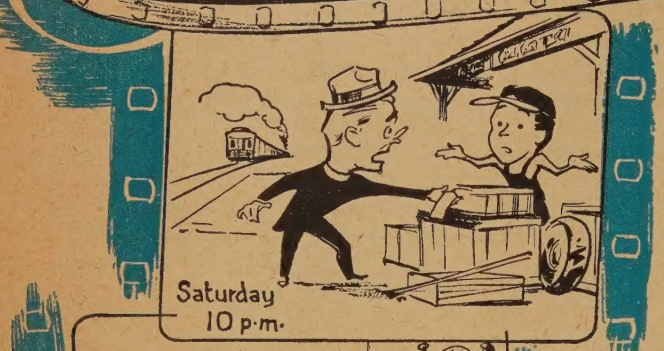
It was because these practical plans of co-operation have proven unacceptable to the Anglicans that we are troubled and impatient. It is especially frustrating when we learn that such plans seem reasonable to the average clergyman or member with whom we discuss things informally, and are looked on with sympathy by the majority of Bishops.

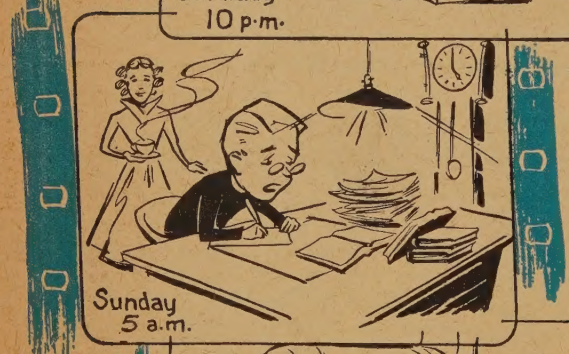
We cannot forget that it was the Anglican Church — actually the Quebec Diocese where we still duplicate our efforts —that first proposed Church union conversations in 1874. It was the Provincial Synod of Ontario that brought Presbyterians and Methodists together for union discussions in 1875. Then they withdrew.

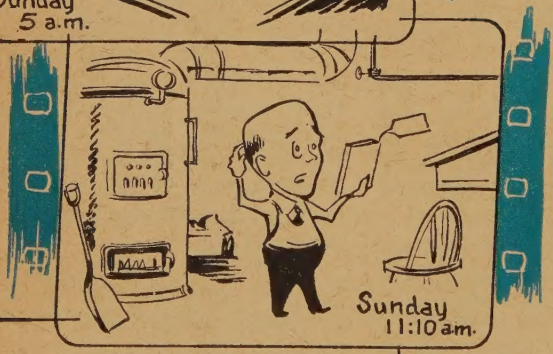
But the union movement which has since

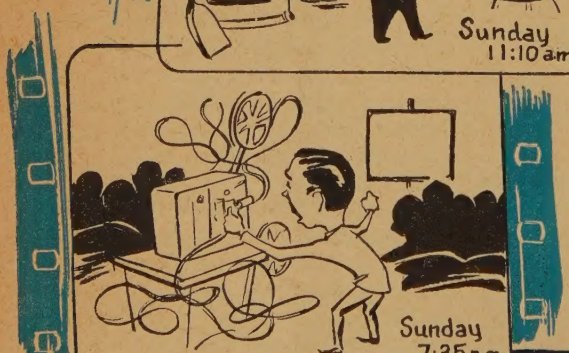
(*Continued on page* 21)

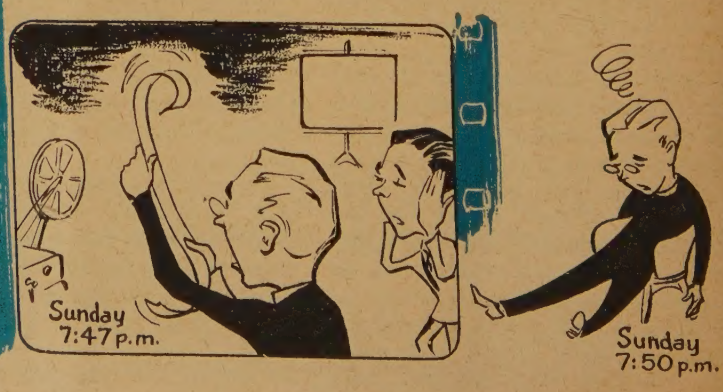
# The Great Film Night






AN air of approval swept through the congregation when t minister announced that a movie, *A Christian's Adventu in Heligoland,* would be shown the following Sunday nig instead of the usual sermon. After the service, several peop told him they would certainly make a special effort to atte particularly since their attendance at the Sunday night servic had been somewhat less than regular. So encouraging was t general response that Mr. Cummings couldn't resist a furti look into the future, imagining as he did so, a whole successi of wintry Sunday nights with a full church and no sermons prepare.

Nor was this possibility lost on some members of the co gregation. "Did you know," said Mrs. Jones to Mrs. Curt "that we're going to have a movie next Sunday night, inste of the sermon? If only we could have something like that eve Sunday night — not that Mr. Cummings' sermons are dull anything!"

Mrs. Curtis, a stoutish woman with very firm views abo things in general and movies in particular, looked stonily in fro of her but otherwise expressed no sentiments on the subject bringing the conversation to an abrupt end.

But Mrs. Phelps made it quite plain to her little boy, Rodne that if he were very good and came home directly from scho instead of running off to play and being late for supper a getting the whole house upset, there would be a treat for h the following Sunday night. Even Mr. Phelps, who never much as darkened a church door except at Christmas and East found himself unaccountably drawn by the title *A Christia Adventures in Heligoland.*

### Everyone Coming — but train has gone

Throughout the week the contagion grew: the men's cl resolved to turn out in force and the Woman's Association w anxious to make a favourable impression; Mr. Cummings' spir were lifted as they never had been for years as the crest enthusiasm swelled throughout the church like an oncomi flood. But by Saturday night the film still had not arrived fro the city and Mr. Cummings drove down to the station to me the train and forestall any possibility of trouble at the la minute. Imagine his chagrin, however, as, standing on t station platform, he watched the two red tail lights of the re

oach recede into the first snowstorm of winter and heard the xpress agent say cheerfully: "Sorry, nothing tonight!"

Mr. Cummings was dumbfounded. "What about the next rain?" he wanted to know.

"There isn't one," was the reply. "None till this time omorrow night."

Mr. Cummings exerted an extreme effort to behave like a nan of his profession. "But we're planning to show *A Christian's dventures in Heligoland* at our church tomorrow night and the lm hasn't come yet."

"That's certainly unfortunate," the station master conceded.

"Unfortunate!" Mr. Cummings exploded. "It's catastrophic. o you realize that whole congregation will be after my scalp? ow I've got to get a sermon ready by tomorrow night and it akes me three days to write my sermons."

A sympathetic expression broke over the express agent's face. That's too bad all right," he said. "The congregation won't ke it a bit, will they?"

**Infuriated at Headquarters' "Incompetents"**

Mr. Cummings was angry. If the head of the film department ad been at home when the long-distance operator rang his umber, the telephone company would have had a few burned-ut wires to repair. He was angry at the sermon he had to prepare n such short notice and infuriated at *those incompetents,* as e called them, at church headquarters. Could they never get nything straight? Had he not placed his order a full week in dvance?

He spent a miserable night, staying up until five o'clock in ie morning to get his evening sermon prepared, unaware of ourse, of the miracle that was to take place the next day. The iracle might have been that the sermon was easily the best he ad ever written. But it took a different twist during the morning ervice as Mr. Cummings was about to divulge the disappointing ews that *A Christian's Adventures in Heligoland* had failed to rrive. While the second hymn was being sung a note was passed hrough the choir to him to the effect that the janitor was olding a parcel in the furnace room that had come by express me time during the week. He was in the vestry awaiting istructions from Mr. Cummings as to what should be done ith it.

Poor Mr. Cummings didn't know whether to laugh or cry. e had stayed up all night and prepared his very best sermon nd now that wretched film had turned up after all.

The congregation's reaction on the other hand, when they aw Mr. Cummings leave the front of the church and disappear nto the vestry was that he had taken ill and that it would be great pity if this were to cancel the showing of the film. owever, their fears were allayed before the conclusion of the ymn with the reappearance of Mr. Cummings who announced o all and sundry that the film would be shown that evening as cheduled and that it was a thrilling thing to know church head-uarters took such care and pride in fulfilling the needs of the mall charges.

Arrangements had previously been made with the local school o borrow their projector, and after some confusion (in which the member of the congregation despatched to pick up the equipment was locked out of the school in the cold for 20 minutes while the principal waited for him in his office) the projector was at last procured and taken to the church. Sid Hosier, whose reputation as an amateur photographer was well known to everyone (each year he entered the exhibition and missed out by the very narrowest of margins!) was requested to be projectionist. And although he insisted that he knew nothing about moving pictures, he was finally prevailed upon to regard it as an honour and a privilege and undertook to do the job.

The congregation that gathered downstairs at 7:30 that evening was even larger than anticipated and extra folding chairs had to be rushed over from George Brown's undertaking parlours to take care of the overflow. Fortunately, Sid Hosier had taken the precaution of setting up his equipment ahead of time, else there might not have been room for the projector which it was found took up quite a bit of space in the centre of the hall.

They had experienced a bit of trouble in getting a screen, too, since the screen at the high school was fastened to the wall of the geography room and Sid Hosier unfortunately didn't have a screen of his own. Harry Tomkins volunteered to lend his screen if it would be of any value, but he warned that it was very small as he was used to setting it up in his dining room after dinner to show his guests the slides he had taken on his trip to Mexico. Everyone assured him that the size didn't matter since there was no other screen available, and although the screen was certainly small (just as Harry Tomkins had said) Sid Hosier did his best under the circumstances by moving the projector well forward in the hall so that those in the front rows would be able to get a good view of everything.

**The lights go out — and there is silence**

The gathering opened in prayer, followed by a hymn, after which Mr. Cummings spoke a few well-chosen words to the effect that they had not had the opportunity of pre-viewing the films (indeed Sid Hosier had barely had time to set up his equipment) since, due to an unfortunate oversight, they had not known the parcel was in the furnace room. Nevertheless, Mr. Cummings trusted that the evening would prove pleasant and stimulating to one and all and that if the movie in any way lived up to expectations, other films would be shown.

At this point, the cry went up "lights" and the hall was cast into darkness except for a small shaft of light through a crack in the kitchen door where the women of the W.A. were preparing sandwiches and coffee.

There was a long, excited pause and you could feel the strain as Sid Hosier made his final adjustments to the projector. It soon became evident, however, that he was not yet ready to turn on the machine and, more or less imperceptibly, silence gave way to the first subtle rustlings of impatience. Rodney Phelps, for instance, tried to whisper things to his mother and was sharply reprimanded and told that little boys don't whisper things in public. Mr. Phelps began an unconscious tapping of

(*Continued on page 20*)

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L. S. Albright* says

# Canada Shouldn't Recognize Red China

## A former missionary raises an opposing voice against the Church's stand, on behalf of eight laymen and ministers who studied this controversial question

IN three of the last four biennial sessions the General Council of The United Church of Canada has recommended hat the Canadian Government recognize he Peoples' Republic of China. This has een coupled with a request for the study nd discussion of the issue. Acceding to his suggestion, we now desire to make he following comments and considered riticisms of the policy recommended by he General Council.

Whatever may have been the situation hen the General Council resolution was rst prepared and endorsed, we would like o draw attention to certain factors perhaps ot so obvious in 1952 but becoming more vident every year since: that recognition f communist China would be a grave istake.

The Peking policy of deception of its wn people has continued unabated, even ccelerated. This obtains in regard to land eform (the liquidation of landlords and ne distribution of the confiscated land to easants, the pressuring of these new land olders into local co-operatives and their ecent dragooning into communes), absurd harges of insect and germ warfare, the cceptance of the policy of small businesses nd industries and then their elimination, Mao tse-tung's liberal-seeming "Let a thou- and flowers bloom and a hundred opinions ourish," followed by the persecution of ne remaining liberals who took him at his ord only to expose themselves to punish- ient. This continued and accelerated eception of her own people provides scant ssurance that communist China will not y to deceive other peoples with even less ompunction.

At the same time China displays a eadily *hardening* attitude to her own eople (the militarization of the proletariat nd the peasant communes), toward Soviet ussia's former satellite, Jugoslavia and er continuing satellite, Hungary, to Nationalist China and to the West in gen- ral. Indications that she would constitute peace-making, co-operative member of the United Nations are difficult to discover. The Peace Movement means that the West should disarm while China arms its millions.

*(There has been a long series of such campaigns to persuade the Free World to lower its guard while Russia and China raise theirs, always disguised in humanitarian terms such as "banish the bomb," "stop testing nuclear weapons." L. S. A.)*

Any assumption that China would respond to a gesture of friendliness and generosity needs to be checked against the known attitude of totalitarian systems in general and the Peking regime in particular. Soviet Russia was made a charter member of the United Nations on the assumption that she would co-operate with the West in peace as in war, an assumption sadly discredited by later events. To date there is no indication that Communist China would respond any better. Indeed Peking seems to want to outdo Moscow in recalcitrance. British recognition of China gained her nothing whatever, not even the protection of her large investments in China. Lack of formal recognition has not prevented China from buying needed supplies of Canadian wheat, on a business basis.

True, diplomatic recognition, in British practice, does not involve moral approval of another government's home or foreign policy. But there is good reason to believe that recognition and seating in the U.N. would be used by Peking to justify the regime and to provide her with important propaganda material among her own people, some 20 millions of Chinese overseas, the uncommitted and wavering in Southeast Asia and the western world even. As in the case of Russia, a second propaganda platform would suit Peking very well.

Here enters an important and apparently overlooked factor in Chinese psychology. Beyond promulgating a constitution which has never been implemented, Soviet Russia did not bother to try to give legality to the various purges perpetrated under Lenin and Stalin. Communist China has taken elaborate precautions to give the appearance of legality to her dragooning and persecutions — public accusation meetings against landlords, people's courts to try and punish such public enemies, etc., etc. Evidently China's leaders do care for world public opinion and can be counted on to use recognition to justify and commend themselves as scrupulously law-abiding.

Under these circumstances there would seem to be three possibilities of dealing with communist China.

1. By simple logic. Since Soviet Russia has been widely recognized and is a member of the U.N., why not China?

2. By pure idealism. Must we not be liberal, tolerant, charitable toward China, regardless of the consequences?

3. By Christian realism. Surely no one ever held higher ideals for humanity than Jesus, but no one dealt more realistically with all sorts and conditions of men and women, as he actually found them. And he cautioned his disciples to do the same, "wise as serpents and harmless as doves," this being the more gentle of his counsels on the subject.

This policy of Christian realism calls for faith, for patience and for hope soundly based. While Soviet Russia is clamping down on her satellites — East Germany, Hungary, Roumania — Britain, and now France, are granting independence to colony after colony. "The wave of the future" is against communist pretensions and policies. Moreover the spate of enfranchisements in Africa means that the composition and complexion of the United Nations will change radically in the next decade. Sooner or later Russia and China will have to face the fact that Africans put political freedom before economic aid, and they will be compelled to change their non-co-operative, aggressive policies or face ostracism in Asia and Africa.

In the meantime, while resisting communism, let us not succumb to the communist spirit or methods, for bad means can, and do, corrupt good ends. Rather let us be alert for the first genuine indications of another spirit in Peking, and pray that it may come soon, for the sake of the people of China, rapidly becoming a "faceless crowd," and the freedom-loving people of the whole world. That will be time enough to recognize communist China formally; any other policy would be a serious mistake. ●

**Dr. Albright is a minister of the United Church and Director of the Canadian School of Missions.*

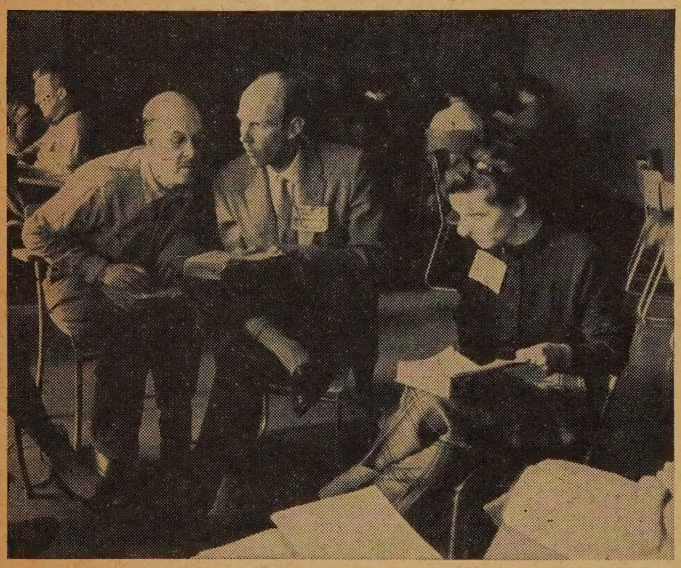
*Panda*

Five Oaks Director Bev Oaten leads Bible study class at the regular one-month course

# Five Oaks: Where

By E. L. HOMEWOOD

Six years ago Bev Oaten resigned his pastorate, borrowed money, and started courses in an old barrack . . . now Five Oaks is turning out trained church workers from modern $200,000 center



*Paul Rockett*

A week-end conference on "tensions" draws all ages to discuss problems in small groups

*Panda*

Associate Director Jane Bone directs discussion under the sun on patio built by Five Oaks work campers

There's fun for everyone during evening fireside at a Five Oaks family camp

*Homewo*

# Everything Stops at the Bell

*Finch*

AN old model car turned off the bare main highway on to a narrow, snow-covered road that follows the winding Grand River at Paris, Ont. It pulled up in front of a sprawling, white frame building, and the driver unloaded eight bushels of apples brought from his Niagara Peninsula farm. Then he went inside and registered for a course at the Five Oaks Christian Workers Center.

Five Oaks doesn't use the barter system often, but Director Bev Oaten was glad to accept apples instead of money. They provided many desserts for the farmer's associates in the course.

More than 300 have studied at Five Oaks since the Center held its first course in 1952 in an abandoned officers' mess hall at the Brantford airport. "That was quite a place," recalls the Rev. Beverly L. Oaten, B.A., B.D., M.R.E., the Center's founder. "It was so cold in there when the wind blew that we had to wear our overcoats, and when there was no wind it was so hot we were in our shirt-sleeves. But it got us started."

There were 28 registered for that first one-month course. They cooked, ate and studied in the same room. That was six years ago last month. Now Five Oaks has buildings valued at $220,000, and can accommodate 80 in its main building. The split-level lodge overlooking a wide wooded valley houses classrooms, library, chapel, assembly halls, dining rooms and other facilities.

### Bunyan Provides a name

To get it all started, Mr. Oaten borrowed money from his friends, interest-free. He had $650 in the bank and bills totalling $625 the day the hearthstone was laid for the new building "The House of the Interpreter," a name culled from Bunyan's *Pilgrim's Progress*.

As minister of Brantford's 1,100-member Colborne Street United Church, he had been agitating for the establishment of a lay workers' training center. "I had no idea of heading it myself," he says, "but no one else seemed to come along."

But Bev Oaten was a natural for the job. He had long been interested in Christian education. Back in Emmanuel College he had written his B.D. thesis on "Training Lay Leaders in Christian Education for the Local Church." He had operated the first boys' camp in Ocean Park, B.C., while assistant minister at Vancouver's Canadian Memorial Church. When he was at Trail, B.C., he bought and established the first church camp in the Kootenays. Then he had spent several years as secretary of the Student Christian Movement. Ten years ago he inaugurated Youth Caravanning in the church, a programme whereby students spend the summer conducting vacation schools and other projects. He also served nine years as chairman of the interdenominational Work Camp Fellowship, another programme which challenged young people to full giving of themselves in volunteer church work.

In all these activities, he felt there was a desperate need for training workers. The answer seemed to be a religious center such as he had visited during his four years as education director of the California Congregational Conference. He had seen others in Scotland, France, Germany and the Netherlands.

"The thing that bothered me was that most students had very little concept of what religion was all about," he says. "But it wasn't confined to the youngsters. I asked my elders to write down the books of the Bible. Some of the answers were most interesting."

A group of people in Mr. Oaten's Brantford church were supplying much of the leadership for a district Christian Education camp at nearby Paris. When they heard he had decided to resign and establish a workers' training center, they offered him the 10-acre camp site, on condition that he would maintain it and make it available for boys' and girls' camps each summer. Last summer, 320 Brant County youngsters registered for four camps.

### Ten Acres and Ten Cabins

Seven years ago, when the property was turned over to Mr. Oaten, it was valued at about $10,000 and could accommodate 80 boys or girls in 10 old cabins and a dining lodge. Since then another 15 acres have been purchased, and the camp has been spruced up with paint, modern plumbing and other facilities. It houses 90 guests during the summer months, for family camps, week-end retreats, and some activities of other conferences and courses.

He's not finished with the old camp yet. A property committee is making plans for complete rehabilitation of the summer center, purchase of additional land, an additional staff house and some new equipment. It is expected to cost another $100,000.

But actual values far exceed costs at Five Oaks, for practically all building is done by volunteer labour on work camp projects. The work campers put in five and a half days a week Monday to Saturday and pay $1 a day for the privilege. They have built a motel unit housing 50, two staff residences and additions to the main building, under the supervision of electrician-plumber-contractor Ken Oliver, a Five Oaks staffer since 1953. His wife is nurse at the Center.

Because of such programmes, and the Center's emphasis on daily work as part of Christian witness, Five Oaks gets by on a small staff. Students do the housework, wash dishes, and help dietitian Eunice Pyfrom, a deaconess and former W.M.S. missionary, with some of the cooking. Betty Pierson helps Mrs. Oaten with housekeeping, and a half-dozen others help with supervision and office work.

Leadership for Bible study and other phases of the courses comes from Mr. Oaten and Associate Director the Rev. Jane Bone. But Mr. Oaten has to find more than 300 leaders every year for the various activities at the Center.

### Eighty nurses bare their problems

There are retreats, conferences, study courses and camps, and all require different types of leaders. Last fall, 80 nurses met there for a week-end conference to deal with the particular ethical problems and pressures of their profession. Right at the beginning, Mr. Oaten told them: "There must at times be conflict between your religion and your profession." They discussed it in small groups, talked openly about it together, and tried to find the answers. As a result, a few nurses are meeting in prayer groups in Sarnia, Ottawa and Toronto hospitals.

Salesmen, teachers, civil servants, farmers, industrial and office workers have met at Five Oaks in similar vocation conferences.

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Emmanuel College take over Five Oaks for a two-day get-together. They don't call it a retreat, for they always interrupt their programme of study and worship to dig three acres of potatoes. "They dig enough potatoes to keep us supplied all year, and we have a few to sell to buy other vegetables and pay the rent on the garden plot," says Mr. Oaten.

On 10 week-ends through the year, 45 to 50 people, ranging in age from 17 to 60 or older, make their way to Five Oaks for retreats. From Friday night to Sunday afternoon they hear five addresses by a carefully-chosen leader, have time for quiet meditation and fellowship. They hear such men as Howard Thurman, Negro chaplain of Boston University; the Rev. Donald Mathers of Queen's University, a member of Scotland's Iona Community; John Oliver Nelson of Yale, or dozens of other leaders in church, industry or business. Many of the speakers are Americans, particularly in the summer. "Their leadership isn't any better than that of the Canadians; but they seem to attract more people," Mr. Oaten says.

During September and October, week-end visitors come in by the busload from as far away as Windsor, Ottawa, Sudbury and Sault Ste. Marie, for church workers' conferences. Last year, two Toronto churches, Eaton Memorial and St. James-Bond, sent 135 Sunday School teachers to study methods of conveying the Gospel. On another week-end, three small Ontario towns, Grimsby, Waterdown and Dundas, sent 125 elders and teachers.

### A teen-age special

Last Christmas, 130 high school students, 25 of them from Montreal, registered for the annual teen-age conference. A furnace had to be quickly installed in the summer motel so 50 of them would have a place to sleep. Two hundred applications had to be rejected because there wasn't room.

Another group of teenagers will get together at Easter, but it will be more restrictive. Enrolment will be limited to students having school grades of 70 per cent. or better. "We introduced that last year, thinking that it would relieve us the problem of too many applications." s Mrs. Oaten, Five Oaks' hostess, "but didn't help us in that. We still had to t down 100, and we used the basement of house to sleep those who couldn't get in House of the Interpreter."

Such response is typical of Five O events. Some week-end conferences a retreats operate at full capacity. The o recruiting needed is for the longer cours

To get a full enrolment for these, Oaten's secretary, Irene White, spe about half her time travelling through five central conferences of the church wh give Five Oaks its name. She logs o 25,000 miles a year speaking to chu groups and interviewing prospecti students.

### Start Shorter Courses

Until this year, the courses were all month long. It wasn't always possible people to get away from their work for t long, especially during the winter. T Center is in the heart of an industrial ar within two hours driving time for m than two million people. Last month t intensive 14-day courses were introduc to make it possible for more people attend. The one-month courses will resumed during the summer vacati months.

The first two short courses cover studies of 1st John and Colossians, p sonality and group relationships, how t church functions and the place of t individual in it.

There's one little monastic element abo Five Oaks that pervades all the activiti even volleyball games or swimming duri family camps. Everything comes to a sta still five times a day, when the worship b sounds at three-hour periods starting 9 a.m. The old railway bell hanging at t back of the main building rings, heads bo and a woman's voice is heard over t public address system reading a call worship.

The bell has been a Five Oaks fixtu since the Center's first work camp. M

(*Continued on page 25*)

*Paul Rocke*

**Everything stops when the worship bell sounds, even if getting ready for a group picture outside "The House of the Interpreter"**

*t's a big step • • •*

# From Hinduism to Christianity

**Floyd Honey* reports from Trinidad**

IF there is one place in Trinidad which could be called the nerve-centre of the Presbyterian Church, it is a narrow idge of land in San Fernando known as 'aradise Hill. On one side it looks out ver the red rooftops of the city. On the ther it commands a view of the Gulf of 'aria, artistically framed in palms and aman trees. The buildings which elbow ne another within its limited confines give good clue to the pattern of the Church's 'ork.

In a yellow two-storey structure on one de of the road the Rev. Ed Newbery runs one-man theological college. Directly cross stands Naparima Training College here Principal Ervin Newcombe and his aff graduate each year some 30 teachers or the Church's 72 primary schools.

Nearby Naparima College's 600-odd high chool pupils study to the noise of the ammer and saw as a handsome new class- oom building rises to replace the old ooden structure that formerly housed the ollege. More than 700 boys compete for 15 places in the annual entrance examina- ions. This gives some idea of the shortage f high school facilities. It also explains hy Principal Ed Lute spends much of his me working over architects' drawings and ggling budget figures in a million-dollar $600,000 in Canadian money) building rogramme at Naparima and its two branch olleges.

The Church in Trinidad has relied heavily on its school system as a means of spreading the faith — too heavily according to some of its ministers. One recent ordinand remarked to me: "After 90 years, what have we to show? We have schools!"

Admittedly the statistics are not very impressive. Out of nearly 250,000 East Indians the Presbyterian community numbers in the neighbourhood of 20,000. Communicant membership is only around 5,000.

Defenders of the school system point out that much more has been accomplished than shows up in baptismal records. Thousands of boys and girls have been exposed to daily Christian teaching in primary and secondary schools. They have learned Christian hymns, memorized the Christian Scriptures. Their thinking is moulded by Christian ideas, whether or not they have actually become Christians. Why, then, have so few of them done so?

The main reason is that they are either Hindus or Muslims, and both of these faiths represent very solid religious systems, whether in India or the West Indies. In India only a little over two per cent. of the population is Christian, although Hinduism has been deeply influenced by Christianity.

As I drove home with the minister from an afternoon service one Sunday, we stopped to pick up an 18-year-old girl who had been in the congregation. Later the minister told me that she had gone to a Presbyterian school and wanted very much to become a Christian. Her parents were Hindus and wouldn't allow it. For her to become a Christian would mean a complete break with her home.

This, explained the minister, is typical of the tension felt by many young people. They go from the Christian school to a Hindu home where the weight of authority and tradition is very powerful. Incidentally, this young minister is sold on Christian schools. He himself was introduced to the Christian faith in one, and happened to be in a position to make the break.

I asked a group of ministers and lay workers whether a young couple can't make a fresh start at the time of marriage. It is very difficult, they replied. Even when they don't remain under the parental roof they feel a sense of obligation to their parents. If they become Christians, they will not be able to perform the necessary Hindu rites for them when they die. Many young people who feel very sympathetic toward Christianity have pledged themselves to remain Hindus until their parents' death.

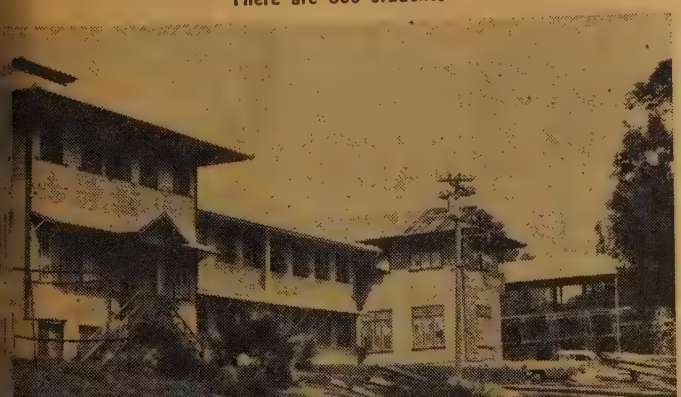
### Hindu Revival

Hinduism has become even stronger in recent years. The winning of India's independence has awakened national pride among the East Indians of Trinidad and stimulated fresh interest in the national faith. Missionaries have come out from India to encourage this renaissance. Some 30 government-assisted Hindu schools are now operating, as well as some unrecognized ones. The movement has been given political impetus, too. The leader of the

(*Continued on page* 24)

* *Associate Secretary, Board of Overseas Missions.*

hey are building a new addition to Naparima College on Paradise Hill. There are 600 students



Old buildings like Brothers School near Princes Town are gradually being replaced as church expands

Rev. S. Bole

Mrs. G. Taylor

Mrs. E. McKim

Rev. J. A. David

# • Storm Window Touch • God in the Mines

## Caistor Corners

By J. SHERIDAN BOLE

HAVE you the storm window problem in your church? It bothered us for a long time at the Corners. Late in November the wind would blow in from the North bringing with it swirling snow that spiralled up over the church roof and came to rest on the front steps. The cold sneaked in through the leaded windows and waited patiently for Sunday.

When Sunday came we shivered through our worship. After the service we gathered around the box-stove, shielding it from the cold, and Mrs. Wellington raised her two hands over it in a half benediction and said in a loud voice, to no one in particular, "It's time the storm windows were on." No one in particular paid any attention to her remark.

Now, it was the job of Jason and Samuel to put on the storm windows, being appointed yearly to the office at the Annual Meeting, on motion of Mrs. Wellington. On the following Monday, Jason, having done up the chores at the barn, shuffled wearily through the drifted snow to the house and called Samuel on the 'phone.

"Sam-yell," he said, "we'd better be gittin' them storm windows on."

Samuel was about to plead "Martha says I've got to clean the stove-pipes," when the 'phone went dead. The cause of this was that at just that moment Jason's wife had come in from scattering feed in the hen-house, and stamping the snow from her boots had said, rather pre-emptorily Jason felt, "It's about time someone got some storm windows on around here." The implication was unmistakable. The 'phone came alive again with Jason's mumbled "Guess they'll have to wait 'til another time, Sam-yell."

So we shivered through half the winter at the church, and then about the January thaw the storm windows mysteriously appeared on the church; and for the remainder of the winter we worshipped comfortably.

But soon Spring with its warmer airs moved across the land; the days lengthened swiftly into the sultry heat of July; and the storm windows were still on the church. Jason and Samuel had been too busy with the seeding to have time for such small jobs as removing storm windows. It was not until August that they turned their attention to the windows; and they said, or their respective wives said, "It will soon be winter again. It's not worth while taking them off."

So the windows stayed on and ever since then have stayed on; and that North wind never catches us unprepared. Our problem is solved and we have now what Jason calls, rather facetiously, "year round" protection.

Of course, in midsummer it does get rather stifling in the little church, but the men take off their coats and loosen their collars; and the ladies scratch around in the hymn-book racks among the old Sunday School papers until they find an *Onward* which with its better quality of paper makes an excellent fan, and then there is such a flittering and fluttering in our church that it is like a gathering of Spanish senoritas.

No one blames Jason and Samuel. We feel they contrived a happy solution of their problem. And they don't blame themselves. It's the janitor who now gets the blame . . . for not opening the windows! This art of shifting personal blame on to someone else is what we now call at the Corners the "storm window touch." It is always turning up. When Elder Tuways arriving late for a session meeting, having kept us waiting for half an hour, bustles in and says brusquely, "Now that we're all here, let's get started," we say "He's giving us the storm window touch." Indeed, it is ubiquitous. I use it myself sometimes. Do you? It gives "year round" protection.

## The Morning Blast

By GLADYS TAYLOR

IN Silver Hollow where I now live, I wake each morning to the sound of a mine blast.

When I was a child on the farm, I awoke each morning to the sound of God awakening His World. On those mornings I heard Him call the first cheep from the birds and the first rustle from the trembling frail green leaves of the white poplar tree outside my window.

I got up early those mornings—it never seemed so hard on the farm—and went o into the dewy freshness of the new da The sky arched above me into what seem miles and miles of blue and I felt sure th ultimately that blue led to the very ga of Heaven. I used to think what a wo derful experience it would be to tra down that blue sky-carpet to God.

Dew would damp the grass and m whiten the aisles of the trees bordering t wheat-fields. Layers of mist would lie sm along the distant horizon and in wh strips, ribbon the low patches of t summer fallow.

From the woods back of the barn wou come the insistent caw of a crow. On t next farm a tractor would be starting u while in the east the sun would be strugglil through the veils of morning. Red wou spread in widening streaks over the horiz and after a while sunbeams would bring warmth to my cheek. Later the strong ra would wipe out the muted quality that st clothed the distant fields, and the wo would be filled with the brassy brightn so characteristic of a Prairie summer da

I loved those mornings on the farm. felt so close to God.

Sometimes I wonder if I feel as close God when I awaken to the sound of a mi blast in Silver Hollow. I know that if don't feel as close to God in the mine bla as in the prairie morning that mine mu be a "blue skies" religion. And I ask myse how such a religion can help me on t days of cloud, or when farewells are bun ing my lips.

We all would be poor indeed without t blue skies of the morning of our religio experience. But that is not enough. W must go on, through the noonday experience, through the rattle of the sou windows even to the mine blast of lif night. We must go on if we are to rea religious maturity.

I know that.

I know that each morning when I wak to the shaking of the earth and the hea thud of falling rock as the blast sou fades shudderingly away.

I know that each time I read of hig way slaughter, world tension and atom annihilation.

My mind knows that God *is* in the mi blast as well as in the prairie morning.

# • The Kitchen Stool • Baptized Children

But how often my heart trembles and I
ng once more for the simple security of a
orning on the farm and a blue sky-carpet
ading straight to Heaven!

## wice-Told Tale

y ELEANOR McKIM

ERSION One: The little boy who lives at our house has recently and mly repudiated his high chair. This left one chair short so the manse committee as called into action. Receiving approval the general meeting to buy what was quired, the committee agreed on a day to ake the purchase. The chairman invited e to come along and help in the choice. hus four of us met at the furniture aler's where we took an hour to look at tchen stools which the patient merchant owed us. We finally decided on a $3.50 ooden stool which the merchant delivered the manse. All in all we were each out r an hour and a half—making six hours ent, plus 15 minutes from the general .A. meeting. It took an hour of the orekeeper's time. With the discount he ve us and the delivery his profit had nished. All this to purchase a $3.50 ooden stool!

Version Two: It had been a hard week. sick child; trouble with piano practice; fficulty about a coming-in hour; someone ar to me and far away growing old and and most of all a feeling of not belonging ywhere, all contributed to a very low ate of spirits.

When the 'phone rang I had forgotten e appointment to buy the stool. With a ick understanding the committee chair- an offered to go another day, but we were le to meet in the late afternoon. The ur of us spent an hour among the eerful new chesterfields and chairs while itside the November wind blew whirls of st and brown leaves up and down the reets of this little town where I felt a ranger.

These were people of good-will. Church omen who were trying—really trying to the Lord's work in whatever form it me to them. They reached out to me ith warmth and humour and understand- g. I felt that they liked me, that I had a place with them. Incidentally, we decided on the inexpensive stool because it was the most practical. Had we needed a more expensive one it would have been bought.

All we did was buy a $3.50 stool. But in the coinage of the spirit the transaction was big business.

*Moral:* It doesn't really matter what method is used to achieve a practical end if it is done with good-will and kindliness.

## Ad Lib

By J. A. DAVIDSON

AT your wedding you were told that marriage is "not to be taken in hand lightly, or thoughtlessly, but reverently, discreetly, soberly, and in the fear of God." You should take those same words to heart when you present your child for baptism.

When your child is baptized he (or she) is received into the faith and fellowship of the Christian Church *as a member of a Christian family.* The practice of Infant Baptism came into the Church through the central place of the Christian family in the Church; and the Christian family is its continuing justification. It is *your* faith, as parents, that is fundamental here. Infant Baptism is an affair of *the* Christian Church and *a* Christian home. It can never be simply a private matter.

Baptism isn't magic! It isn't a spiritual inoculation which will miraculously protect your child from mysterious and unknown evils. Baptism is the way in which the Church of Christ receives your child into its care and faith and fellowship, and the way in which you as his parents acknowledge the claim of Jesus Christ on him, and on you.

Infant Baptism has been described as "a Sacrament of the future . . . a Sacrament of destination." That well describes it. Baptism is not a once-and-for-all matter. It but marks the beginning of what is planned and promised as a life-long pilgrimage along the Christian way.

The real significance of the baptism of your child is in what follows from the act of baptism. We believe that God acts in baptism—but we must not forget that God acts through persons, and that the baptism of your child will have its effect initially through God acting in your Church and in you as parents making a home that is founded on Christian faith. It is no light matter, no idle gesture, to present your child for baptism.

Early Protestants spoke of their life as the arena in which they "improved" their baptism. That is a most suggestive expression—how well that sums up the ideal of Christian life!

But for several years now the main responsibility for improving the baptism of your child will be yours. You will improve the baptism of your child as you make and maintain a Christian home. It is the persisting quality of your home that is so important here. And remember that a child will learn more of the way of Christ from the conduct and example and attitude of Christian parents than from all the instruction, however competent and comprehensive it may be, that can be given to him by anyone else. There is no substitute for the Christian family and the Christian home in the making of Christians. (Of course, some of the finest Christians have come out of different backgrounds: with them it has been a matter of adult conversion. But most Christians are home-grown!)

And you will improve your child's baptism by your loyalty to your Church. The Sunday School does have an important part to play in the improving of your child's baptism — but the Sunday School can, in the long run, do very little to lead your child along Christ's way unless it has your continuing co-operation, in your loyalty to your Church. The Church can do its part, can honour its pledge made at Baptism, only through your loyalty. Don't neglect your Church. The life of the Church is centered in its common worship, and you vote for the decay of your Church when you habitually stay away from its services of worship.

Infant baptism is the way in which the Church of Christ takes your child into its care and faith and fellowship. It marks the beginning of the new life in Christ and for Christ. And its force is in your most solemn promise that, by the grace of God and with the help of the Church, your child will be brought up "in the knowledge and love of God, to the end that in all things he may grow up into union with Christ." •

# ...THE PRESBYTERY HAS BECOME STRONGER AND MOR UNITED THAN IT HAS EVER BEEN!

*Wells Organizations of Canada, Limited, offers sincere congratulations to Middlesex Presbytery, United Church, upon the spiritual and financial success of its Capital Funds Canvass. This letter of thanks is gratefully acknowledged.*

ISARD, ROBERTSON AND CO.
LIMITED

December 16, 1958.

Mr. J. C. Johnston, President,
Wells Organizations of Canada Ltd.,
330 Bay Street,
Toronto 1, Ontario.

Dear Mr. Johnston,

At a meeting in June this year of the Committee to explore Middlesex Presbytery ways and means, it was decided to employ your organization for a Capital Funds Canvass. This campaign is just being concluded with a total of $718,150. in completed pledges and $800,000 in sight when the few remaining churches have made their decisions. This result is in excess of our original expectations and so most gratifying.

Comment should be made on the spirit of the effort as established and maintained by your director. As in any effort of this magnitude there was a great deal of room for misunderstanding and confusion. Nothing of this kind developed but, on the contrary, the Presbytery has become stronger and more united than it has ever been. The many instances of re-vitalized local churches would make a story in itself.

Please accept the thanks of this Committee to your organization.

Sincerely yours,

Chas. E. Isard,
General Chairman.

# Another Presbytery canvass is added to the long list of successful Wells-conducted multi-church canvasses!

*Congratulations to Metropolitan United Church, London, upon gaining its objective . . . Wells Organizations of Canada, Limited, deeply appreciates the following letter of thanks from The Rev. George W. Goth, B.A., B.D., Minister of Metropolitan United Church, London.*

## Metropolitan United Church

### - London Ontario -

MINISTER
REV. GEORGE W. GOTH, B.A., B.D.

ASSISTANT MINISTER
REV. LLOYD J. COATES, B.A., B.D.

ASSISTANT TO THE MINISTER
REV. J. W. HUNT

December 18, 1958.

Mr. J. C. Johnston,
Wells Organizations of Canada, Limited,
330 Bay Street,
Toronto, Ontario.

Dear Mr. Johnston:

We have just completed a Combined Funds Canvass under the leadership of Wells Organizations of Canada, Limited. The results, spiritually and financially, have been magnificent. My primary concern was not to lift the level of giving in Metropolitan, not to conduct an 'every member' canvass, but more essentially, to concentrate on the need of the individual to give his total self to his church.

Working intimately with the canvassers, under the leadership of your excellent director, was one of the greatest experiences of my life. We know now that our people will respond to a challenge, that the example of dedicated laymen can sweep aside opposition, resulting in a unity of purpose that makes churchmen of an entire congregation.

We have over $455,000 in pledges and feel sure that we will go well over the half-million mark in our follow-up programme. We plan to give $125,000 to Presbytery in the next three years. Our Missionary and Maintenance will be $50,000 a year, with a total of $70,000 a year by 1961.

Our thanks to Wells Organizations for widening our vision and helping me to give better leadership to a large and eager congregation.

Very truly yours,

George W. Goth

Wells ORGANIZATIONS OF CANADA LTD., Vancouver Edmonton Winnipeg
330 Bay Street, Toronto 1, Ontario EMpire 2-2521 Montreal Halifax

Edward Cragg

# Invitation to a Kingdom

JOHN the Baptist had been thrown into the fortress-prison of Machaerus, near the Dead Sea; and shortly thereafter Jesus came into Galilee, preaching. A tyrant like Herod Antipas may silence a messenger; he cannot stop the message.

What was the message that Jesus proclaimed in those opening days of his Galilean ministry? To all who would listen, he issued an invitation to a Kingdom! He proclaimed no message of doom, but an Evangel, the Good Tidings that the Rule or Reign of God had actually begun on earth.

**THE STEPS OF CHRIST**
**1 Peter 2: 21**

For this is the meaning of the phrase, *The Kingdom of God.* It indicates that the Great Hope of the Old Testament prophets is now a glorious reality, that God is here and now with us, and for us.

Here is the basis of the Christian understanding of history, here also the source of guidance and hope for daily Christian living.

Christians today should firmly grasp the truth that the Kingdom of God stands for the Act of God, not for the achievement of man. It means God visiting and redeeming his people; it does not promise any gradual or inevitable moral reformation among people on earth.

Therefore the message that Jesus brought into Galilee was a proclamation. It resembled a herald's announcement.

Read Mark 1: 14—2: 22, and note how this Invitation to a Kingdom impressed those who heard it, and those who accepted it.

All acknowledged that here was a message which expressed Authority. A single clear-cut word of command drove out an evil spirit. (Mark 1: 25, 27)

Those who heeded the proclamation were overtaken by a spirit of joy. Their deportment became that of guests at a wedding feast—far removed from the practice (and expression) of fasting, generally regarded as a suitable expression of piety. (Mark 2: 18-20)

They also became conscious of a spirit of haste, as of people who are trying to catch up with astonishing developments. Forty-one times in Mark's Gospel we encounter the word *straightway* or *immediately.*

This is in line with the further impression so definitely conveyed by the Gospel writers, that while the Kingdom had indeed come, nevertheless a fuller expression of the divine power and purpose could shortly be looked for.

To a degree this depended upon whether people who had received the invitation from the King would in fact turn. For this is the meaning of the word *repent.* Jesus summoned all hearers to turn now to God. An act of the will was involved.

Because the rule of God thus implied people willing to live under it, the message which Jesus proclaimed in Galilee very soon bore fruit in the calling of the first disciples. It was dawn over the lake of Galilee—as it was dawn in the ministry of Jesus—when four fishermen brothers heard a summons which meant a radical break with their old lives, and a willingness to venture forth in the faith that God's rule would direct and sustain them. (Mark 1: 16-20)

Immediately they became, not four individual converts, but the nucleus of a new community, a new People of God. Within this community the Rule of God was to be visibly bodied forth in the sight of the world; thus directed it was to serve as a Drag-net to gather all sorts of fish, the fish being men (Matthew 13: 47-50)

When you join the Church, you are not conveying a favou —you are accepting an invitation, one that you have don nothing to deserve.

Be thankful that this invitation opens the door to a jo which even this fear-haunted world cannot darken, a joy yo share with others, as you share also an unremitting sense o haste in the business of fishing for men.

And never be so unwise as to suppose that a drag-net ca be operated efficiently by a solitary believer!

# In Honour of St. Valentine

THE kindly monk who found happiness in visiting the lonel and in leaving little gifts on the doorsteps of the sick an needy would be amazed and possibly outraged if he coul see the gay festival of parties and card exchanging that no bears his name. St. Valentine, we are told, was a humble ma who gave his tokens to those who needed love rather than t those whose favour he hoped to win. His name never appeare on any gift he gave.

In the first exciting years of school, Valentine's Day is great event for our small sons and daughters. Small fingers wor so carefully to make cards for everyone in the class—"becaus they are all my friends, you know!" But in a few short year the glow fades, cards are bought at the last moment for thos chosen friends who will be giving them in return, and often ther are unhappy faces and disappointed young hearts.

Yet these small sophisticates of eight or 10 are at the ver age when they might be putting the real spirit of its patron sain into this day. What 10-year-old would not enjoy placing a bo of home-made candy or cookies on the doorstep of a lonesom neighbour, then ringing the bell and running off to escap detection? I shall never forget the expression on the face of a eight-year-old boy who had been persuaded to give his fines valentine to the most unpopular child in the class. "I didn know an old valentine could make a guy look like that," h marvelled.

Our children seldom think of these things themselves. Ever day is so full of its own absorbing activities. It is the privileg of parents to help them do the planning that can make each o these special days a particular adventure in Christian living.

## Books for Family Use

*Prayers and Graces for a Small Child* by Mary Alice Jones These are prayers parents may use with children to help the think more clearly about God and his goodness, and to expres their response to his love. For use with children 3-5. 35 cents

*God Cares For Me* by Carolyn Muller Wolcott. A mothe tells of the many ways God cares for a child and of how peopl can have a part in God's plan by helping others. For childre 5-6. 95 cents.

## YOUR FAMILY BIBLE READINGS

| | | | |
|---|---|---|---|
| Sunday | Feb. | 1. | Obedience and Love ..... Romans 13: 1 1 |
| Monday | Feb. | 2. | All Live to God ..... Luke 20: 27-4 |
| Tuesday | Feb. | 3. | Many Rooms in Our Father's House .. John 14: 1- |
| Wednesday | Feb. | 4. | Secure in God's Love ..... Romans 8: 31-3 |
| Thursday | Feb. | 5. | Thank God for His Eternal Love .Psalm 118: 1-9, 2 |
| Friday | Feb. | 6. | Physical and Spiritual Bodies .....1 Cor. 15: 35-4 |
| Saturday | Feb. | 7. | Victory Over Death .....1 Corinthians 15: 50-5 |
| Sunday | Feb. | 8. | Daily Renewal .....2 Corinthians 4: 13-1 |
| Monday | Feb. | 9. | The First Commandment .....Deuteronomy 6: 1- |
| Tuesday | Feb. | 10. | The Second Commandment .....Leviticus 19: 9-1 |
| Wednesday | Feb. | 11. | The Great Commandment .....Mark 12: 28-3 |
| Thursday | Feb. | 12. | Jesus' New Commandment .....John 13: 31-3 |
| Friday | Feb. | 13. | Applying the Commandment .....1 Cor. 8: 1-1 |
| Saturday | Feb. | 14. | What Love Is .....1 Corinthians 13: 4-1 |
| Sunday | Feb. | 15. | Love Reveals God's Children .....1 John 3: 1-1 |
| Monday | Feb. | 16. | Jesus as Judge .....Matthew 25: 31-4 |
| Tuesday | Feb. | 17. | Jesus Commends an Offering .....Mark 12: 41-4 |
| Wednesday | Feb. | 18. | Signs of the End .....Mark 13: 1-1 |

Edited by *Genevieve Carder*

# The Three Generation Family

"Humpty-dumpty had a great fall.
Now the king's agents and the king's men
Are trying to put Humpty together again."

THIS parody on the old nursery rhyme might be applied to what has happened to the three generation family in modern society. Humpty has been broken up.

Tom and Joan join other families in the trek from the country to the city—Grandma and Grandpa stay in the rural community where they feel at home with old friends and interests. George and Hazel, who shared a city duplex with Grandmother, move to the suburbs where the houses are not built for two generation living, and where transportation problems make keeping in touch difficult. Dick is suddenly moved by his firm to the west coast—Grandfather prefers to stay in the east where he feels himself to be part of his neighbourhood.

We find architects like Lewis Mumford writing, "from the break-up of the three generation family has come social destitution." He suggests a return to two or three-storey houses whose upper floors would be occupied by older, childless couples.

And we have psychologists like Dr. Alistair MacLeod saying, "We need old people to provide the necessary variety without which living is a pallid diet. Children need old people desperately to fill out their picture of life."

So much for the king's agents. What about THE King's men—the members of the Christian church? A missionary from India said she was impressed by the way Canadian congregations are divided on almost rigid age levels. Can we help put Humpty together again? Some congregations are trying family nights, with all ages gathering for supper, fun and worship together; family church services when families, including grandparents either real or adopted, sit together; three-generation banquets instead of the usual mother - daughter or father - son occasions.

In some churches a younger group adopts an older person or couple as their foster grandparents. They shovel snow, help with shopping and gardening, and send little remembrances on special occasions. A Couple's Club arranges transportation to church services. On church supper nights these "platter angels" deliver dinners, which the women have made ready, to the shut-ins of the congregation. These grateful folk feel really a part of the church family.

We never lose our desire to be appreciated and feel wanted. Let us plan to use the talents of the older generation, who can help in many vital ways. They make sympathetic visitors, they have time to help with telephoning and correspondence, they read the Bible to little children with the insight of years of living, some of them are happy to take over as baby-sitters, and all of them can support the rest of us with their prayers. They may not know how much this means to us unless we tell them!

William Cooper said: "Perhaps the self-approving, haughty world receives advantage from their noiseless hours of which she little dreams. Perhaps she owes her sunshine and her rain, her blooming spring and plenteous harvest, to the prayers they make."—*Mrs. Viola Halpenny, special assistant in Senior Adult Work, Board of Christian Education.*

## Music Makers' Corner

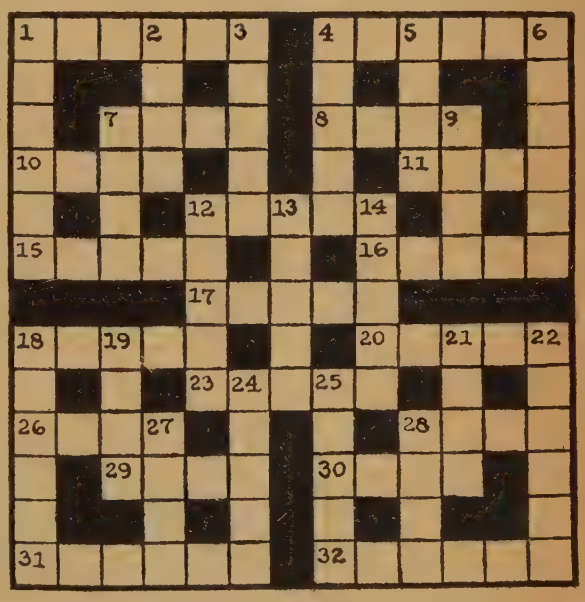
LITTLE Mozart took his tiny fiddle into the corner and cried bitterly because his father would not allow him to play in the quartet. He had nothing on Andy, whose mother has to lock the piano and hide the key to keep him from practising early in the morning when the family wants to sleep. Andy is twelve, much too old to cry about it. He plays every piece of music he can find, and when his teacher gives him a new sonatina he plays two of them for her at the next lesson. He has an old reed organ, a violin and a clarinet in the basement. He practises on these when the living room is occupied. Andy is a member of the hockey and baseball teams of his school. He is the bright boy of Grade 8, but is just different from others. Some day he may be a concert pianist, an organist or a bandmaster . . . perhaps all three!

Our Music Makers' Circle is nine years old on February 4. We now have 800 members. If you are under 18 and can keep our pledge you are invited to join.

**I will be loyal to my God, my parents, my teachers, and my friends.**
**I will learn to play or sing only the best music.**
**I will try to learn something new and useful each week.**
**I will do something helpful for someone else every day.**
**I may become very busy, but I will not complain of being tired.**
**I will never use slang nor vulgar words, and I will refrain from those habits which would prevent me from living a wholesome life.**

If you wish to become a Music Maker, write me a letter telling me your name and address, your age and your birthday, and anything interesting about yourself. I should like to have a snapshot of yourself if you have one. You will receive a certificate with our pledge on it. Address your letters to Dr. F. J. Horwood, "The United Church Observer," 299 Queen Street West, Toronto 2-B, Canada.

## YOUR FAMILY CROSSWORD PUZZLE



ACROSS

1. Who prophesied against Jehoram, saying that he would become ill and that a great plague would smite his people?
4. Who put away "the workers with familiar spirits, and the wizards, and the images, and the idols, and all the abominations, that were spied in the land of Judah and in Jerusalem"?
7. What New Testament character should have been scourged, but, claiming the privilege of a Roman, escaped?
8. Instrument of percussion.
10. Plant.
11. Italian coin.
12. Frees from pain.
15. Paul was such a citizen.
16. Perfect.
17. Who, in his last words, professed his faith in God's promises to be beyond sense or experience?
18. Who showed Job how God was just in His ways, and how Job's sins hindered God's blessings?
20. Gains by labour.
23. Went astray.
26. Electrolytical components.
28. Appear.
29. Bristle.
30. Precede.
31. Who said of David, "Lo, ye see the man is mad: wherefore then have ye brought him to me"?
32. The prophet who, in his parable of the rich man and the poor man's lamb, recalled David to a sense of his guilt.

DOWN

1. What woman asked King Ahasuerus to nullify the decree whereby all the Jews of the king's provinces were to be destroyed?
2. To whom did David write a letter, instructing him to place Uriah in the forefront of the battle?
3. Game.
4. Absalom said moreover, "Oh that I were made ..... in the land."
5. Who clothed the women of Israel "in scarlet, with other delights"?
6. Whom did Ben-hadad send with a present to Elisha at Damascus?
7. Affectedly nice.
9. Excavate.
12. Put on, as clothes.
13. Cut apart.
14. Supported one against another.
18. What Old Testament prophet do we know to have been bald?
19. Taverns.
21. Musical pipe.
22. What man in Jerusalem was described as "just and devout, waiting for the consolation of Israel"?
24. Extend.
25. From what king of Moab did Ehud deliver the children of Israel?
27. Prefix meaning half.
28. "Let your speech be alway with grace, seasoned with ....., that ye may know how ye ought to answer every man."

(Solution on page 30)

## THE GREAT FILM NIGHT

(*Continued from page 7*)

his left toe on the floor; Mrs. Curtis sat in icy silence and conceded nothing when Sid Hosier explained that he had overlooked the necessity of hooking up the extension cord.

The lights had to be turned on again and Sid Hosier told those sitting nearby that he hadn't wanted anyone to have a bad fall and bring the projector tumbling down by tripping over the extension because he had heard that repairs to moving picture projectors were quite expensive. He had decided not to connect it up until the last minute. Finally, after some further delay, everything was set and a blast of martial music burst forth from the loud-speaker. Rodney Phelps was ill-mannered enough to cover his ears with his hands, much to Mrs. Phelps' embarrassment, but this indiscretion was quickly forgotten in the excitement that followed when the congregation was presented with no less a screen personality than Donald Duck embarking on a series of fast dance routines on a slippery ballroom floor. "Hurray!" cried Rodney Phelps, and Mr. Phelps clapped his hands as a show of appreciation until he realized he was the only one clapping and was given a sharp nudge in the ribs from Mrs. Phelps.

The blood drained from the face of poor Mr. Cummings, who stumped forward to reach the projector and have Sid Hosier turn it off. Mrs. Curtis said she had always known the devil was concealed in movie films and now she knew it for sure. Mr. Cummings wanted to have the film stopped but Sid Hosier was so stunned and beside himself that he didn't have the sense to do so, and when Mr. Cummings touched one of the switches on the projector, t most outlandish burlesque resulted: t loud-speaker burst into a paroxysm of e piercing squeals and Donald Duck look as though he had contracted an extre case of St. Vitus's dance. Some of t congregation laughed; others grew sull And Rodney was disappointed and ba tempered because Mr. Cummings had int fered with the showing of Donald Du (It was only later that Sid Hosier explain that he had forgotten to take the Dona Duck film off the projector—not knowi too much about moving pictures—whi had been shown at the school the previo Friday.)

After an interval of confusion, the ligh were at last turned on again and a hurri consultation was held around the project with Mr. Cummings and Sid Hosier t principal figures. "Why, this isn't a movi picture film at all," said someone examini the contents of the parcel that had be held all week by the janitor. This is just filmstrip with a bunch of still pictures on You have to show this on the Sund School lantern."

"You mean this film isn't a movi picture at all?" asked Mr. Cummings.

But Mr. Cummings didn't even wait hear the answer. "Why," he exclaim "this isn't *A Christian's Adventures Heligoland* at all. They've sent us the wro thing completely. This strip's called *Ch in the Congregation.*" ●

### DO'S AND DON'T'S FOR USING FILMS

**DO . . .**

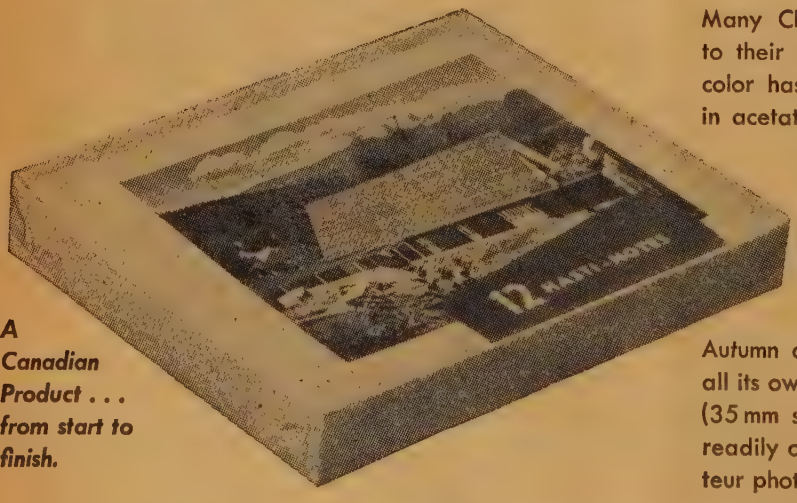
. . . have an important message to convey.
. . . know exactly what the points of your message are.
. . . make the film secondary to your message.
. . . enquire about the best films available.
. . . preview the film as soon as you receive it.
. . . plan your programme so the film helps you say what you want to say.

**DON'T . . .**

. . . allow the film to steal your show.
. . . let technical mishaps ruin your programme.
. . . expect everything to run smoothly without testing it beforehand.
. . . leave everything to the last minute.
. . . allow the programme to drag.
. . . forget that you are trying to convey information—not just entertain.


# Natural Color HASTI-NOTES Of Your OWN CHURCH SCENE

***A PROVEN MONEY MAKER, BACKED BY TESTIMONIALS FROM CHURCHES IN ALMOST EVERY REGION OF CANADA***



*A Canadian Product . . . from start to finish.*

Many Church organizations have added substantially to their funds by selling these delightful Spectrome color hasti-notes and Christmas cards. Neatly packed in acetate-top boxes, they are attractive, unusual, and saleable at any time of the year. You may order as few as 100 boxes.

Choose an exterior or interior color view of your Church or, if you prefer, a view of your town or local beauty spot — or any other suitable subject; Select a Spring, Summer, Autumn or Winter scene; each season has a beauty all its own. All we require is the color film transparency (35 mm slide or any size up to 4″ x 5″) which will be readily obtainable from any good professional or amateur photographer.

**ALEX WILSON PUBLICATIONS LIMITED • DRYDEN, ONTARIO**

## EDITORIAL REPLY

(*Continued from page 5*)

roduced such rich fruits in the spiritual ife of Canada went ahead. Three thousand ocal communities, most of them on the estern frontier, moved faster than church eaders to form their own unions for the furtherance of community life within the Kingdom of God." It has always been a natter of regret that the Anglican Church, hich inspired those early union movements ould not have found a way to join them. United Church people can't brush off istory as easily as *The Churchman* seems o do. Every minister faced with the ractical needs of ministering to a neglected eople is apt to remember the hard decision ohn Wesley had to make when he found is Methodist people—baptized Anglicans -on the American frontier without benefit f clergy or Sacrament. In 1780 Wesley rote the Bishop of London beseeching im to ordain pious men to serve the people n the scattered frontier. Bishop Lowth wrote back that there were "three ministers in that country already." America, 1780! John Wesley proceeded with his irrevocable step to ordain men for America although he was not a Bishop. Blind statesmen who lost the colonies from the Empire, shared their lack of vision with Church leaders who lost the American people to Methodism.

We do not suggest that our failure to co-operate can be compared with the blindness of Dr. Lowth, but the fact is that there are nearly a million adherents, many of them baptized members of the United and Anglican Churches in this country who are not being properly ministered to by either church. We compete in the suburbs, overlap on the frontier, and neglect the unchurched on our doorsteps.

*The Churchman* wants us to pray. We agree. *The Churchman* wants us to continue our discussions in good faith. We agree. *The Churchman* says "Time is not yet" for union. We are ready to wait for union. But we do say that now is the time for some active co-operation. ●

# *The Question Box*

We welcome queries to this box, and we will try to answer questions briefly. But please be brief. We may take the liberty of re-writing questions and combining several similar questions in one.

*Q. Why are all the Stewards and all the Elders included on the Official Board, and yet only one representative from the Woman's Association?*

A. The Committee of Stewards and the Session have different function and status from the W.A. and both men and women may be elected to them. But men, as far as we know, are not permitted to join the Woman's Association or the Woman's Missionary Society.

*Q. Do you think that the two flags (the Union Jack and the Red Ensign) are out of place in a United Church when they are hung at the front of the church against the organ pipes, and behind the pulpit?*

A. Yes. Flags, which are national symbols, should be used with restraint, if at all, in the sanctuary. They should not become the focal point for the worship service.

*Q. Do you think a minister is right saying to a member of the congregation who is in financial difficulties and unemployed: "You should go on relief"?*

A. Isn't it quite possibly the best advice? Public welfare need not be a disgrace and is more efficient, fair and dignified than a lot of old-fashioned private charity.

*Q. We have an elder and Sunday School teacher in our church who boasts that he has taught his own children to play bridge. What do you think we should do about it?*

A. We don't think you should do anything about it.

*Q. It is our custom at the annual meeting to ask the minister to stay another year. If we think we need a change, we don't ask him. Some of the new members have been saying this is incorrect.*

A. Hurrah for the new members!

*Q. (a) Does the United Church accept the Bible as the true Word of God?*
*(b) If so, why do we practise infant baptism, and why do we baptize by sprinkling?*

A. (a) Yes. "We receive the Holy Scriptures . . . as containing the only infallible rule of faith and life. . ."
(b) But the Scriptures are not specific on matters of baptism. St. Paul baptized the whole family of believers . . . we assume that he included the children, and we doubt that immersion was possible or practical in some instances. Early in the church, sprinkling and infant baptism were practised.

*Q. Should one who tithes give one-tenth before or after taxes?*

A. That's one we'll leave to your own conscience.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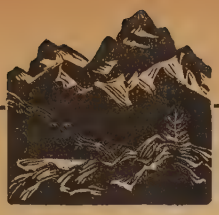

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# Book Reviews

Conducted by M. MACDONALD

## *The Chatterbox*

ONE of the most vivid impressions of an English journey was the care taken professional and commercial concerns in London to furnish their offices like hous to create a home-like atmosphere in a place of business. The other day we found it Canada when we went to British Books to pick up one of their publications. They l in a rambling, three-storey red brick residence in a Toronto suburb. We hesitated walk in, but when we did were greeted in the vestibule by two beautiful big dogs. T square hall was centred by a table displaying recent books, and as we looked at the down the winding staircase came a former C.G.I.T. leader, as if to greet a guest. T book was wrapped and waiting. It was a pleasant interlude; one to remember. . . . D. C. Masters, Professor of History, Bishop's University, Lennoxville, Que., has writ *A Short History of Canada* (Toronto: Van Nostrand Co. $1.35.) A former profes at Queen's and United College, Winnipeg, Dr. Masters has made, according to Preface, "an attempt at a well-balanced history appropriately emphasizing each asp of Canadian life including the social life, particularly the springs of action arising out thought and belief, sometimes ignored in histories of Canada." We are looking forw to reading it. . . Another paper-bound volume to arrive recently is entitled *Preach the Resurrection* (22 Great Easter Sermons, edited by Alton M. Motter (Muhlenbu $2.25). These are by well-known American ministers including the Rev. David MacLennan, D.D., formerly of Toronto's Timothy Eaton Memorial Church, Dr. Ra Sockman, Dr. Edwin Dahlberg and Dr. Elmer Homrighausen.

## *Two Books*

**Reviewed by R. C. Chalmers.**

Extract from the reviewer's letter:

"These are two of the most rewarding books I've read in months."

### Christians and the State

*By John C. Bennett.* (Toronto: S. J. Reginald Saunders.) $5.25.

This reviewer has read every book, and many essays, written by Dr. Bennett of Union Seminary, New York, and has always found him to be an author who brings to his writings new insights on basic problems and questions, together with a clarity of style, free from jargon, that has its own appeal to the reader. Thus it was with keen interest that this reviewer began to read this book on a very timely topic and his interest was rewarded.

The author believes that it is not economic but political matters which have become predominant in our world today. Therefore Christians have to address themselves, in their thought and life, to their relationships to the state, and to economic matters within the framework of political questions.

Part 1, which is brief, points out that "Christian Faith in a Religiously Pluralistic Society" is often denatured and becomes a substitute American faith which stands for some things in general and nothing in particular. This does not mean that Dr. Bennett climbs aboard the neo-orthodox train and puts off all thought of general revelation. On the contrary, he holds that "the rejection of general revelation represents a theological austerity that denies deep human realities." But he believes that part of the Christian witness in the nation is to transform and fulfil this broader faith and not succumb to some vague, least common denominator in religion.

In Part 2 on "Christian Understanding of the State and its Functions, Dr. Bennett comes to grips with such great themes as the state and the doctrine of man, "the l of the state and the state under law," c liberties, and Christianity and democra In Part 3 on *Church and State* he de with such important topics as separation Church and state and the Christian citi and politics, not to mention others.

This is not a book to be read in a hur It is a book to be underlined in places, be studied, and to be used from time time as a reference of abiding worth.

### Theology and Modern Literature

*By Amos N. Wilder.* (Toronto: S. Reginald Saunders.) $3.50.

The thesis of this book is that "there signs today that the long-standing cleav between Christianity and the arts is be overcome, and from both sides." This bo goes a long way in proving the truth of t thesis.

The author, who is Hollis Professor Divinity at Harvard Divinity Sch reviews such topics as "Religious Dim sions in Modern Literature," in which th is a splendid discussion of the histo divorce between Christianity and the A and the rapprochement that is now tak place; "The Church and the Modern Ar in which the author considers "what brid are being thrown out over the gulf (betw Christianity and the Arts) from the s of the church." This is followed by so incisive writing on "Theology and Aesth Judgment" in which Tertullian's fam question, "What has Athens to do w Jerusalem?" receives a fresh reply via language of paradox: "on the one hand eschatological judgment of the world a its forms and structures . . . and on other hand the deeper ground of what can call the order of creation."

To this reviewer the last two chapt were most rewarding. In the one, Wilder deals with the Cross, making leng reference to Robinson Jeffers' *Dear Jua* while in the other chapter he deals w

e writings of William Faulkner, making ecial mention of the negro preacher's rmon in *The Sound and the Fury*. Dr. Wilder knows modern literature. hat is more—he understands and is able interpret modern literature in a manner at is at once compelling and stimulating r Christian thought.

### he Allegory of Love

*By C. S. Lewis.* (Toronto: Oxford.) $2.25.

**Reviewed by R. C. Chalmers.**

This paper-back reprint under the Galaxy ook series, which first appeared in 1936, rries the sub-title "A Study in Medieval radition."

The author is a professor of English who well known as a Christian layman who us put us all in his debt by giving us so any splendid books on Christianity. In e present volume, however, he brings to e reader's attention a vast field of English erature and tradition concerning the rise the sentiment called "Courtly Love" in e eleventh century to the concept of omantic Love in the sixteenth century. ich authors as Spenser, Chaucer, Gower d others, together with a host of names t commonly known in the field of literature, are brought before us in a vivid manner. The book is, therefore, a mine of information and it is written in Lewis' delightful style that is replete with felicitous phrases. For many, this book will be an introduction to a new world of literature, thought and ideas. An Index is valuable.

### I Married the Veep

*By Jane B. Barkley* as told to Frances Spats Leighton. (Toronto: Copp Clark.) $4.50.

**Reviewed by A. J. Wilson.**

Everyone loves a love story. This is a love story from real life. It is a Cinderella story in which Alben W. Barkley, a Vice-President of the United States, wooed and wedded Jane Rucker Hadley, a young widow, a secretary for the Wabash Railroad in St. Louis, Missouri. Mrs. Barkley tells of the high pressure courtship, takes the reader into their private life after the marriage, lifts the curtain on the Washington social swirl, shows the strain under which high-up officials labour, and their emotional reaction to the ups and downs of political changes. The writer to whom Mrs. Barkley told the story has written with delicacy and understanding, and in good literary style.

## *A Foursome for Teen-agers*

**Reviewed by J. H. Arnup.**

### riend Among Strangers

*By Eleanore Jewett.* (Toronto: Macmillans.) $3.00.

The books that I have reviewed this fall ve one characteristic in common: they e uniformly attractive in appearance. The e before us is a good example and, if a andfather may praise a story written for rls, I would say that the contents are in rmony with the workmanship.

Faith Loring is a teen-age Quaker girl o receives an unexpected invitation to company a schoolmate and her parents a two weeks' luxury cruise to the West dies and South America. They visit erto Rico and other islands and sail as r south as Caracas in Venezuela. A ndsome Venezuelan boy aboard adds to eir pleasure and shares their adventures. r good measure the author inserts a very ceptable mystery, which is not solved til after their return to New York.

### inior Miler

*By Lawrence A. Keating.* (Ryerson.) $3.50.

This is a typical juvenile story. But venile literature is not supposed to be itten for the particular delight of otuagenarians and at first I found it ficult to maintain interest. Presently, wever, the characters came alive and e story began to grip. It was well past dnight when I finished it.

The story covers one semester at Clinton uth High School and deals with athletics, dent politics and study, in that order. thrilling climax is reached when the hero ns a smashing victory in the mile race a four-way meet. A good wholesome ory for boys.

### The Golden Wheel

*By Olive Price.* (Ryerson.) $3.50.

Miss Price knows how to write an interesting story for boys of all ages. The one before us has to do with three teen-age boys in faraway Persia (now called Iran) in the spacious days when good Queen Bess was ruling in England. Two of them set out on horseback from Shiraz on the long journey to Isfahan, the gorgeous capital of the great king, Shah Abbas. They have been entrusted with a secret mission to a member of his court. En route they pick up a third boy, from England, and he goes along with them. Their adventures by the way and at the court furnish the content of the story, which will be eagerly read by any teen-age boy. Very suitable illustrations have been supplied by Ann Eshner.

### Books and Beaux

*By Rosemae Wells Campbell.* (Ryerson.) $3.50.

The title is almost a misnomer. Nancy (14) pounced on it because of the title and later reported that she was disillusioned: there was so much about books! I found it even so, reading a solid hundred pages before the first beau suddenly appeared, only to disappear just as suddenly for the next fifty pages.

The story, which is interesting and well written, has to do with the rural library service in a New England state. It recounts the tribulations and adventures of two young women who drive a "bookmobile"—a small truck loaded with books—to the remotest regions of the state. Incidentally, the beaux reappear and in a climactic close one engagement is announced, with another pending!


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# From Hinduism to Christianity

(*Continued from page 13*)

Students at Torrib Trace school, near Princes Town

opposition party in the Trinidad legislature is the head of the Hindu Mahasabha, one of the principal Hindu political groups.

How much is this revival a genuine spiritual movement, and how far is it merely political? It is difficult to say. Most of the Christians with whom I talked seemed to think the latter. I asked the Rev. Paul Sharma, a young minister recently ordained. He was the son of a Hindu priest, and was headed for the priesthood himself before he became a Christian. He told me: "Hinduism here is a political religious movement. It doesn't meet the real needs of the people."

On the other hand, I talked one day with a Trinidad-born Hindu priest who had studied in a Presbyterian school. He was very friendly to Christians, and, like so many others, expressed gratitude for what the "Canadian Mission" had done for his people. But he expounded the Hindu faith with obvious enthusiasm. One couldn't escape feeling that it meant something real to him in a spiritual sense.

A definite encounter is taking place between the Church and the Hindu community. With me on that occasion were the Right Rev. Cyril Beharry, Moderator of the Church, and the Rev. Roy Jordison, newly-arrived missionary assigned to evangelistic work in the area. We were guests in the leading Hindu home in a village where Roy hoped to start a Sunday School. One reason why we received such a friendly welcome was that a daughter in the family was a graduate of the W.M.S.-supported Archibald Institute.

The previous day I had driven with Roy past the famous Pitch Lake to a lumbering district known as Salazar Trace. Two or three years ago Mr. Beharry and some of his elders began to contact a few isolated Christian families in this community. Through prayer meetings in Christian homes they got in touch with the Hindu families. Soon a congregation started meeting in a small open shed.

One of the elders, a storekeeper from Fyzabad, eventually took charge of the congregation and drove 40 miles every Sunday at his own expense to conduct the services. Now Roy Jordison has taken over until the congregation can be linked with a new pastoral charge that is being organized. Between 50 and 75 people come to the services, only one-quarter of them Christians. Two former Hindus have be baptized.

In several other places where I visit the same kind of extension work is going

### The Need!

Denominational schools will remain Trinidad for many years yet, despite t fact that the present Chief Minister is record as favouring a public school syste Presbyterian schools enjoy a fine reputati and are performing a worthwhile servi What is needed is to strengthen th Christian influence. As one means to t end, the Presbytery is asking The Unit Church of Canada to send a minister train in Christian education to help put new l into the Christian instruction in the schoo A second request is for a minister to ser as chaplain to the schools on Paradise Hi

Beyond this, what is needed is to inforce the spiritual life and evangelis outreach of the Church itself. The Chur is heavily loaded with school administ tion. This robs it of time to devote to t central task, and sometimes even dive its attention from the real goals. What called for here is leadership. At this po the outlook is quite encouraging.

Until a few years ago all the ordain ministers as well as the unordain "preachers" were locally trained. They h no opportunity for university educati With the advance in general education, became clear that ministers must ha better training. There are now six minist who have received either all or part their training in Canada. They have exac the same qualifications as their missiona colleagues, and are beginning to take ov pulpits to which formerly only missionar were called. The Rev. Roy Neehall, j back from advanced study in New Yo is teaching at the theological college well as being pastor of the Woodbro Church in Port of Spain. Another, t Rev. James Seunarine, is now doing po graduate work at Princeton University.

The locally trained ministers are s doing good work. In many cases their lo experience makes up for any deficiency their training. Moreover, they come San Fernando regularly one day a mon to attend refresher courses at the the logical college. However, they themselv generously recognize that a higher standa of training is needed today. It is hearte

ıg to see these men, who will never have ıe opportunity to go abroad, appealing to ıeir people to support the scholarship fund hich helps others to go.

One emphasis the younger men are ıaking is on stewardship. They are giving strong lead in the movement to bring the hurch to the place where it can stand on s own feet financially and in turn reach ut to help others. A year ago the Rev. aul Sharma was called to San Juan in the utskirts of Port of Spain. In the first ear of his pastorate the congregation more an doubled its givings. As this sort of ing multiplies, it will bring new spirit to the Church's life.

### West Indies Conscious

With the coming of Federation the hurch is becoming West-Indies-conscious. ne evidence of this is that next fall two r three of its candidates for the ministry ay be sent to Jamaica instead of Canada complete their theological studies. Here ey will meet with students from other hurches in the West Indies in a union stitution that meets London University andards. If the results are satisfactory, ıe Church may decide to adopt this as its gular training procedure.

The Church is also drawing closer to ther Presbyterian Churches in the Caribean area. A year-and-a-half ago it held joint consultation with Churches in ritish Guiana, Grenada and Jamaica. A ew months ago these Churches published the first issue of a new periodical, *The Caribbean Presbyterian*. The next few years may see them develop even closer relations.

The Presbyterian Church in Trinidad is also beginning to think about its own missionary responsibility. For years it has been a "receiving" Church. Now it is beginning to be a "sending" Church as well. Last year it sent one of its theological students to help the Presbyterian Church in the neighbouring island of Grenada. This year it will loan the Rev. Joseph Doman for a year to the Dutch Church in Surinam (Dutch Guiana) to work among East Indians there.

As yet this is a small beginning, but it points forward to the day when the churches of the West Indies will play an important part with churches in other countries in the "world-wide mission of the world-wide Church." ●

## FIVE OAKS

(*Continued from page* 12)

Oaten got the idea from a monastic retreat he attended years ago in California. When he founded the Paris center he sounded the first worship call by banging a hammer against a wrecking bar. In fact, that method was followed for two years, until a Hamilton railwayman donated a bell from a T. H. & B. locomotive, in appreciation for what Five Oaks had done for him. He had gone to the Center on a retreat and there began to pray about a serious speech impediment. He now speaks quite clearly.

Last month the same old train bell was being wired by a volunteer workman so it could be rung by pushing a button.

"Our best work is done in the one-month course," Mr. Oaten says. "Of the 307 FOGS (that's a term he uses to indicate Five Oaks Grads) 14 have gone into the ministry, four are overseas church workers, six are in Indian mission work, and several are church secretaries or social service workers.

One of the ministry candidates had been operating a 600-acre farm with his father. He said he couldn't study and quit school. But he took a course at Five Oaks, and tests showed he was of university calibre. He is now finishing his arts course and will go on to theology.

One girl in last July's course had B.A. and B.Ed. degrees after her name. She prepared one afternoon's study for the students. Also in the class was a mechanic who had quit school in the fifth grade. Such a spread in academic background is typical of all Five Oaks courses.

"We're not here to make leaders out of them," Mr. Oaten says. "This is intended as a workers' training center. We want to influence the real lay leadership of the local congregation, and we recognize that in most congregations the real leaders are in the 40, 50 and 60 age bracket. We need to reach more of these with the kind of help Five Oaks affords." ●

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# About People and Places

## Missions Get Bequests

Missions benefit by recent bequests to the United Church, Treasurer the Rev. Victor Mooney reports. The Missionary and Maintenance Fund receives $100 from the estate of William A. Atkinson, Middlesex County, Ontario; the residue of the estate of Miss Amelia V. Mead, Hamilton, Ont.; $100 and a share in the residue from Miss Mary I. M. Trott, St. Thomas, Ont.; $1,000 from the Peter A. Wintemute estate, Hamilton, Ont.; and $500 from the estate of Mrs. Angus E. Thompson, Lindsay, Ont.

General missions receive from the estates of Miss Margaret B. McArthur, Hopewell, N.S., $1,000; and $100 from that of Mrs. Bertha H. Harvey, Mitchell, Ont. $150,000 is divided between missions and the Pension Fund from the estate of Miss Annie E. Harris, Toronto, and $375 from the John Wesley Button estate, Hibbert Township, Ont. Overseas Missions is specified in the will of Miss Mary P. Metcalf, Macrorie, Sask., who gives $100, while from the estate of the Rev. Richard A. Whattam, Toronto, the residue goes to Home Missions.

The Pension Fund also receives $500 from the estate of William G. Colgrove, London, Ont.; $2,000 from the Florence M. Lunau estate, Toronto, and $300 from the estate of Mrs. Alice E. A. Smyth, Pembroke, Ont.

The United Church of Canada receives $5,000 from the estate of Thomas R. Lanyon, Calgary, Alta.

## Five for Ministry

Accredited candidates for the ministry and new applicants were recent guests of **Huron Presbytery Committee of Colleges and Students** at a dinner in Wesley Willis United Church, Clinton, Ont. The minister, the Rev. J. A. McKim, conducted a short worship service, followed by an address and discussion on basic principles all candidates should know. The three accredited candidates, Don Cornish, Ken Ashton and B. Vodden, were introduced, and the two new candidates from James St. Church, Exeter, W. Pollen and W. Gilchrist, were presented and their credentials accepted.

## Lutherans Want College

As a first step towards the establishment of a **Lutheran College** on the campus of the University of Toronto, the Canada district of the Lutheran Church, Missouri Synod, will dedicate a 250-seat chapel now nearing completion on Spadina Avenue, in the University area.

## Christianity Outmoded?

"Is Christianity Outmoded in the Modern World?" That's the question that will be asked during four Sunday evening presentations on the subject "The Christian Faith in the Atomic Age" at Christ Church, Clarkson, Ont.

The lecture-discussion series opens Sunday, February 1st. The second session will be held February 15th, the others on March 1st and 15th.

The subjects and participants for the four evenings are: "The Universe — Accident or Planned?" Prof. W. O. Fennell, Emmanuel College, Profs. J. N. P. Hume and N. R. F. Steenberg, University of Toronto physics department. "Can man be a human without God?" the Rev. A. C. Forrest, editor, **The Observer;** Prof. L. Butler, U. of T. zoology department; the Rev. C. D. Jay, Emmanuel College. "Is Man in Charge of His Own Destiny?" Prof. G. Johnston, Emman College; Prof. M. W. Johns, McMas university, physics department; Prof. F. Monkhouse, U. of T. physiology departme "Can Man Change Society Without Go the Rev. R. D. Jones, Council of Christi and Jews; Prof. R. M. Saunders, U. of history department; the Rev. W. P. Jenk First Unitarian Church, Toronto.

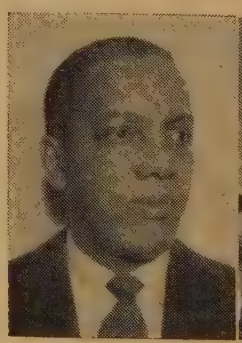
## Double Bill for Laymen

More than 1,200 laymen from all o Canada are expected to attend the seve annual Elgin House - Keswick Men's C ference, scheduled for June. Last year, ab 600 were at the week-end gathering, 200 applicants were rejected because th wasn't room. This year, because of demand for reservations, duplicate conf ences will be h on two success week-ends, June 13 and 14, and J 19, 20 and 21.

Mr. Griffith

Principal speak at both conferen will be the R A. Leonard Griff B.A., B.D., minis of Chalmers Uni Church, Ottawa. will speak on " Church in the Wo Today." It is a s ject he knows w for he is a member of the Canadian Cou of Churches' executive, and the Un Church's Committee on International Affa He also attended the second assembly of World Council of Churches at Evanston,

Another speaker at the first week-end be the Rev. James H. Robertson, foun and leader of the Church of the Master the Morningside Community Centre in N


Dr. Smythe

Dr. Robertson

York's Harlem area. He is active in National Association for the Advancem of Colored People and a number of ot national and community organizations.

Dr. Hugh J. Smythe, another Neg will be a speaker at the Second week- conference. He is on the faculty of department of sociology and anthropolo Brooklyn College, New York.

Both Dr. Robertson and Dr. Smythe specialists on Africa and will speak on church and its mission in Africa today.

## Help for Students

Recruiting young people for the minis and full-time Christian service is the purp of the **Middlesex Presbytery Laym Foundation for Student Ministers.** Presbyt has urged the congregations to appoint co

ittees to keep in touch with the Foundation hich has just issued its first bulletin deal- g with a local recruitment dinner. These ill be published at regular intervals to rouse interest and to let young people know at financial assistance is available.

## They've Got Jobs for Women

With "Jobs Unlimited" as the theme, Miss ez Morrison, Secretary of the United Church Personnel Committee, is now n Western Canada, a member of n Interdenomina- onal - YWCA team ecruiting women for ull-time work. Miss Morrison, with Mrs. V. S. Taylor, wife f Principal Taylor f Union College, .C., toured the Kootenays and the kanagan Valley efore joining other embers in Victoria.

Miss Morrison

A follow-up to the successful tour of the tlantic Provinces last year, this journey is imed at interpreting to Canadian women rom 16 to 60 the wide career opportunities pen to them in this area. In addition to iss Morrison, members include Miss Mary endell, Executive Secretary of the Women's uxiliary of the Anglican Church, Miss largaret Heilig of the national YWCA, the gional secretaries of the Presbyterian hurch and area representatives of the WCA and the Student Christian Move- ent.

The team has visited Victoria, Calgary, ancouver, Edmonton, and in February will e in Saskatoon, Winnipeg, Brandon and egina. They interview as many prospects possible, interpreting job possibilities d informing them of available assistance wards necessary training. They give news- aper, radio and TV interviews and address terested groups.

## Prayer Money for Bibles

Offerings from the **World Day of Prayer ervices,** to be held in Canada on February th, will be given by the Women's Inter- hurch Committee as grants for Christian terature projects in Africa, South America, gypt, Japan and Canada. Here, the British d Foreign Bible Society will use the money o produce Bibles in Cree, Testaments for skimos, and Bibles for New Canadians ceiving citizenship.

## Was Writer, Teacher, Pastor

The **Rev. John Hugh Michael, D.D.,** died Toronto, January 11, 1959. Born and ucated in Wales and England he served e Methodist Church in two pastorates efore coming to Canada in 1913. Dr. ichael was that rare combination of holar and preacher; he had an eye for the gnificant detail, and a sensitive awareness religious truth.

He was a commanding figure in the pulpit, d in the 32 years he was the George A. ox Professor of New Testament at Victoria d Emmanuel Colleges, he displayed "a ssion for exact scholarship, the patience the critical investigator, a deliberate dgment and a fine lucidity of exposition."

In his writing, and he wrote constantly, r. Michael was suggestive and meticulous. is Philippians in the Moffat series has been scribed by eminent scholars as the finest mmentary on that epistle in English.

He received the honorary degree of Doctor Divinity from Queen's University in 1929.

During the First World War Dr. Michael

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served the church as co-pastor of Timothy Eaton Memorial Church. His knowledge and judgment were freely given to the Committee on the Hymnary and the work of the Committee on Worship.

He retired in 1945.

## Chappel Comes Home

St. Stephen's College graduate, the **Rev. Nelson Chappel, D.D.,** presently Secretary of the World Council of Christian Education and Sunday School Association, will return as speaker at the special **Golden Jubilee Convocation** of the United Church theological college on Alberta University campus, February 9th. The special Jubilee Lectures on February 9th and 10th, open to students, alumni, ministers and the general public will be given by **Dr. Albert C. Outler,** Perkins School of Theology, Southern Methodist University, Dallas, Texas.

## Four Widows, One Minister

Westdale United Church, Hamilton, Ont., was the scene of services at the year's end for **Mrs. Susan Selena Hughes,** wife of the late Rev. W. R. Hughes, who died on Christmas Day; and for **Mrs. Alma Moyer,** wife of the late Rev. E. S. Moyer, whose death occurred on December 23rd. . . In Hamilton also, the funeral service was held in Olivet United Church, for **Mrs. Mary Elizabeth Stapleton,** wife of the late Rev. John T. Stapleton, who died on Dec. 31st. . . Died on December 20th at North Bay, Ont., **Mrs. Wilhelmina Wiseman,** wife of the late Rev. Robert Wiseman. . . In December, the **Rev. Frank Chilton** died in Victoria, B.C.

## Six Language Choir

The Junior Choir of the Red Rock and Nipigon (Ont.) United Churches sang carols in six languages during special services at Christmas time, conducted by the minister, the Rev. A. Gavrel. The choir is made up of youngsters who speak Dutch, French, Finnish, Japanese, Polish and English.

## 12 Years in Hospital

The **Rev. J. F. Woodsworth,** for the past 12 years United Church chaplain at the Charles Camsell Indian Hospital, Edmonton, resigned at the year's end. He wrote a farewell message to staff and patients in the Christmas issue of "The Camsell Arrow," the hospital magazine.

## Transcona Children Pray

Children of **Transcona, Man.,** this year, as in former years, will have a special service on the World Day of Prayer, February 13th. Last year 200 children of many different racial backgrounds and from United, Presbyterian and other Protestant denominati gathered in the Christian Reformed Chu and heard about missionary work for c dren in other lands and learned that on t day prayer links all the countries of world.

## Chimes Chime Memorial

A new set of electronic chimes was de cated and used for the first time during Christmas season at **St. Andrew's Uni Church,** Hemmingford, Que. The chimes a memorial to many congregational me bers, and former minister, the Rev. Carl Dean.

## 100 Years at Algonquin

**Algonquin United Church,** 10 miles e of Brockville, Ont., the four-point Augu circuit, marked its centennial by a w of special events, under the leadership student minister James Gibson from Quee University. The congregation did so renovating, restored the stained glass w dows, wrote and published a history, had a picture plate manufactured. On centennial Sunday, following the morn service at which Principal Elias Andrews Queen's Theological College was preach the women served dinner, and a lunch bef the evening service. One hundred and f attended a banquet the following day. children of the church and community a special entertainment and there was Wednesday meeting of song and pra At a reception the ladies dressed in fashioned costumes, and the party lighted by coal oil lamps.

## Wife Preaches, Too

**Professor L. H. Cragg,** McMaster Univ sity, and **Mrs. Cragg,** second vice-presid of the Dominion Board of the W.M.S., w as a preaching team to MacKay Un Church, Ottawa, sharing the service with minister, the Rev. Frank Morgan. M Cragg preached in the morning and Cragg at the evening service.

## Ordained 50 Years

The **Rev. J. W. Currie,** minister emeri marked the 50th anniversary of his ordi tion by preaching at the morning service Knox United Church, Ayr, Ont. The c gregation held a reception for Mr. and M Currie following the evening service, w the Rev. L. H. Currie, Kitchener, g intimate details of his brother's life, and E. A. Currie, a son, spoke for the fam and his two daughters sang. A photogr of Mr. Currie was presented and will placed in the church.

## Pembroke Sod - turners

The sod was turned for the Christ Education Centre of **Calvin United Chur** Pembroke, Ont., in a ceremony conduc by the minister, the Rev. R. Rowley. M Alma Beatty, assisted by Mr. S. E. Smy turned the sod, and Mr. Gordon Mar chairman of the Planning Committ addressed the congregation. Work will be in the early spring.

Mr. Rowley has had considerable exp ence in building projects, having b minister of **Tabernacle United Chur Belleville,** for six years during which recently finished $45,000 renovation proj was started. He was responsible for carr ing the auditorium, getting new pews other improvements.

## Want Refugee Camps Closed

The United Nations High Commissio for Refugees has embarked on a campa to "close the camps by 1960." For t reason, the World Council of Churches


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**White Russian refugees knit outside Camp Kolocynthu, a refugee centre in an old tobacco factory, in Athens, Greece**

esignated 1959 as "Refugee Year" and will oin with other voluntary agencies and with overnments in an attempt to solve the efugee problem in Europe. The World ouncil is one of the principal voluntary gencies in the field of refugee work. hurches working through it have re-settled ore than 200,000 refugees in the first 10 ears of the Council's existence.

Last year's biggest refugee story was the ansfer to South America of 500 Old elievers, members of an old farming com-unity coming from the Russian Orthodox hurch who have lived in North China since 919-20. They are now moving into homes ey have built on a 6,000-acre tract of land the state of Parana, Brazil, where they ave been re-settled by the World Council Churches.

The problem of the 10,000 to 12,000 uropean refugees in China looms large for e WCC Service to Refugees in 1959. Dr. dgar Chandler, the director, says that for e first time large numbers of people have sas and possibility of exit permits from hina, as well as opportunities for re-settle-ent overseas. Funds to move them is "a fe or death" matter.

Dr. Elfan Rees, European representative the Commission of the Churches on ternational Affairs, says that "while we nnot remove the entire refugee problem 'Refugee Year,' given real concern we can lve the problems of many more refugees an we do in the average year of difference."

## oreans on the March

When the moon is full over Korea and is easier to walk three or four miles, the omen's Preaching Society (W.P.S.) of the ang Nim Church, Kwanju, holds its regular onthly meeting. When Miss Ada Sandell, .M.S. missionary nurse and evangelist, made her yearly visit to the South Chulla Presbytery (one of four under her care) 110 women trudged down the moon-lit roads to hear her speak.

**Miss Sandell**

The Yang Nim Church is proud of these women. The minister, the Rev. J. S. Kim, told Miss Sandell that the church would be very weak without em. Through the evangelistic efforts of e church members, but particularly of the 125 members of the W.P.S., the work in the Presbytery has extended rapidly. Last year when the missionary was there this was the smallest Presbytery. Not so today. In one year it has grown from three ordained ministers in charge of nine churches, to 15 churches and 10 ministers. The W.P.S. help with the expenses of some of the new churches, including salaries of ministers; they have assumed responsibility for educating a student in Han Kuk Theological Seminary.

Miss Sandell visited all the new congregations. None of the six has a church building yet, though one group has started in faith and the walls are up. Some met in homes to hear the missionary, two in nearby schools

*(Over)*

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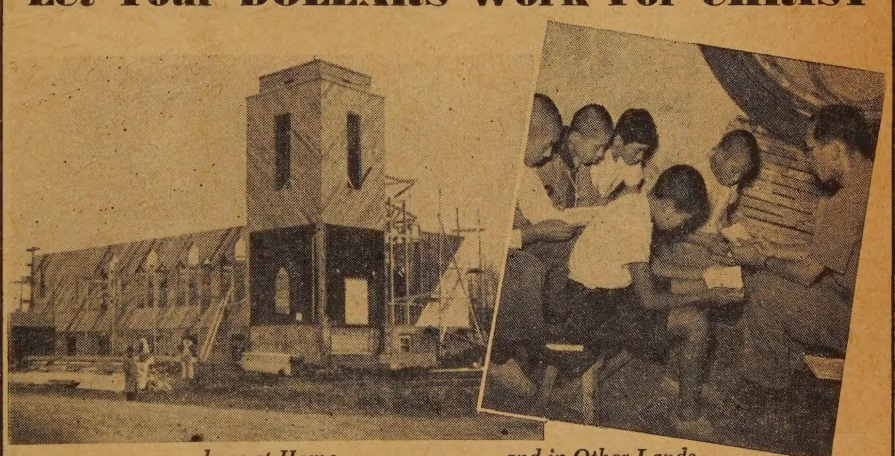

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where the principal was interested, and others on mats in a yard, with the chairman and speaker on the porch of the house. They have their church services in the same places. All are enthusiastically making plans for a building as soon as possible, the chief obstacle being lack of funds.

This is a rural Presbytery and there is not much ready cash available. The rice crop was good this year, but it has brought the price down. One of the men told Miss Sandell that while a 100-pound bag of rice costs $12 to produce, it is selling at $10 so they have not much left to give to the church.

There are about 300 families and 200 individual members of the church called "Ho Hey Wun" (full of grace) in a leper colony. The members are lepers with the disease arrested and they have come out of the larger community. The building they are using was originally intended for a dispensary and hospital and the doctor-cum-elder is greatly disturbed that they have not the means to build a church, so that this one can be put to its intended use.

Miss Sandell was greatly impressed by this congregation. "I wish you could have heard them sing," she writes, "and have seen their faces as they listened. It was an inspiration."

## Transfer Committee

Each year a meeting of members of the Transfer Committee from the Central Conferences has been held in March to consider information concerning Pastoral Charges and Ministers desiring a change in pastoral relations. Information from every Conference is before this committee.

It has been suggested that there are ministers who might be desirous of making a change, but who are not prepared to ask officially for a change in pastoral relations. The Secretary of the Transfer Committee or the Moderator are prepared to receive letters from such ministers. The information will be treated as confidential to the extent desired by the correspondent.

ANGUS J. MACQUEEN, *Moderator.* ERNEST E. LONG, *Secretary.*

## Reduced Bus Fares

1959 certificates entitling the bearer to reduced rates on the majority of intercity bus lines in Ontario are available through the offices of the Ontario Association of Motor Coach Operators. The clergy of all denominations and all persons employed exclusively in religious work may obtain certificates free of charge upon application (on letterhead) to L. G. Berney, secretary-treasurer, Ontario Association of Motor Coach Operators, 1900 Yonge St., Toronto, Ontario.

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## Name Acting Secretary

**Dr. A. C. Lewis,** former Dean of Ontario College of Education, has been named Acting Secretary of the Board of Colleges and Secondary Schools, until the meeting of the Executive of General Council in May. This appointment was made necessary by the death of Dr. W. Harold Young.

## Honour Stanley Jones

To be named in honour of **Dr. E. Stanley Jones,** veteran Methodist missionary, a new $4,000,000 institute to train ministers and laymen in the use of radio and T.V. in spreading the gospel, is to be established at Atlanta, Ga., on the campus of Emory University. The Institute will offer training in radio, T.V., audio-visual aids, music, drama, speech and creative writing.

## Visitors from Geneva

Two members of the Geneva staff of the World Council of Churches are in the United States. The **Rev. Francis House,** associate general secretary and director of the Council's Division of Ecumenical Action, will be there until March addressing groups on "The Renewal of the Church." The head of the Department of Faith and Order, **Dr. Keith Bridston,** is on this continent from February 27th until April 30th on a field work assignment for the National Council of Churches.

## Anglicans Consider Union

With three years of investigation behind them, **the Anglican Church of New Zealand** has decided to take its first definite step towards Church Union. The Triennial General Synod voted recently at Wellington to enter "exploratory conversations" with the joint committee on union of the Methodist, Presbyterian and Congregational Churches and the Associated Churches of Christ. At the same time, the Synod voted to establish limited inter-communion with the Church of South India.

## Methodists Seek 817 Missionaries

The Methodist Church in the United States needs 817 missionaries for its home and overseas work. There are openings in the U.S., Hawaii, Puerto Rico and 32 overseas countries. Personnel requirements are in the following classifications: agricultural and home economics, business and secretarial, medical, including 28 doctors, two dentists, 51 nurses and 18 others; church and social work and educational. Among education workers are 61 in administration, 17 in teacher training, 28 in theological work, 59 in college teaching, 100 in secondary education and 15 in specialties. The Mission Board emphasizes that the openings are in every case bonafide needs. "If a person volunteered for any of the jobs and met the qualifications," a spokesman said, "he could be placed."

## Report of World Studies

Churches are finding "great difficulty in responding to the challenge of rapid social change," states a progress report on a five-year study undertaken by the World Council of Churches in 1955. Although there is practical evidence of concern on the part of churches which have engaged in the study, many for the first time, "we cannot be sanguine about the contribution of the churches" for "churches like most social institutions tend to be conservative in relation to change, even if they have been invaded and overwhelmed by the change before they act." It is estimated that this study which was undertaken with a Rockefeller grant of $100,000, will cost $175,0 to complete.

The main fields of study and action a responsible citizenship, village and rural li problems of urbanization and the impact foreign enterprise and technical assistanc

The purpose of the study is to help t member churches of the World Coun come to grips with "the extraordinary dev opments of society in Asia, Africa and La America, and with their implications for t West."

## *Publishing House Notes*

### *Lenten Reading*

THE Season of Lent, which this ye begins on February 11th, is a time thoughtful reflection, for exercises of se discipline, for special attention to worsh and an opportunity for turning our min to topics of serious concern. Therefore, is a good time to do some reading, especia reading which we have promised oursel to do, but never managed.

Lenten reading need not be all stric religious, although it is primarily a religio season. In addition to the official Stu Book, which this year is entitled *You a the Devil* (a very personal encounter), a thoughtful bedside book such as *Chann of Thy Peace* (inspired by the prayer St. Francis of Assisi), or *The Bible a Christian Education* (a most helpful lectu by A. J. Ebbutt), I recommend su pleasant reading as *Happy Journey* by R Fraser (Mount Allison) or *The Good Tr* by Marjorie Wilkinson; or such full-leng books as *Farmer Citizen* by W. C. Go (Brantford) or *Hurt Not the Earth* (on t problem of conservation), or *To Plou With Hope* (an important study of t problem of feeding the world).

Reading any or all of these books w make any or all of us better Canadians a better Christians.

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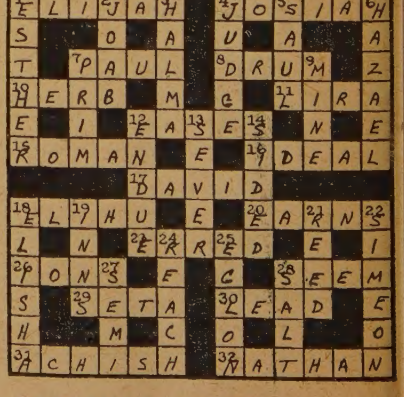

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## A. PULPIT VACANCIES

ATHENS, one-point Charge, vacant February 1st, 1959. Interested ministers please write helma Craig, Recording Steward, Athens, Ont.

AUBURN, Ontario—Knox United Church, vacant from January 1st, 1959. Correspondence from nterested ministers re this three-point Charge will e welcomed. Fine, comfortable red brick manse ith oil heating and modern conveniences. Paved ighway, Collegiate bus. Salary $4,000.00 including avel allowances. Write to Mr. Lloyd Walden, .R. 3, Blyth, Ont.

BOTHWELL, Ontario, two charge appointment of the United Church, vacant next summer. nterested ministers please contact George Brearley, ox 5, Bothwell, Ontario.

BROOKSTOWN United Church, one point charge —Simcoe Presbytery. Minister retiring July 1st. ine church with large Sunday School, furnished arsonage, on highway, Collegiate bus. One hour rive from Toronto. Recording Steward—Howard earson, R. R. 1, Thornton, Ontario.

DUNDALK Pastoral Charge requires full-time minister, starting July 1, 1959. For full par-iculars apply to Dan Ritchie, Dundalk, Ontario.

HAVELOCK - TRENT RIVER — Two-point Pas-toral Charge, Peterborough Presbytery, now acant. Interested ministers please write Pastoral elations Committee, Box 178, Havelock, Ont.

RIPLEY Pastoral Charge, Bruce Presbytery, will be vacant March 1st, 1959, and is desirous of ecuring a minister. Salary $4,200.00 including avel allowances. Ministers interested write to r. Wm. Harris, Box 173, Ripley, Ontario. Phone 41-3.

ST. PAUL'S Charge, Kent Presbytery, 3 miles from City of Chatham, 3 points, vacant June 0th. Salary open. Interested ministers write ecy. Pastoral Relations Committee, Ian Maynard, .R. 3, Chatham, Ont., Elgin 4-3065.

SOUTH BUXTON Pastoral Charge, Kent County, desires ordained minister July 1st, 1959; salary bove minimum, manse close to school and store. igh School bus service to door. Address inquiries Francis Pease, Merlin, Ont., R. R. 2.

SUNDRIDGE, Ontario, North Bay Presbytery, becomes vacant July 1, 1959. Oil-heated anse on Lake Bernard. Interested ministers write Pastoral Relations Committee, Box 35, Sundridge, ntario.

VANKLEEK HILL Pastoral Charge, Ottawa Presbytery, is vacant. Furnished manse with l heating and modern conveniences; town has a e new High School and a good Public School; situated half way between Montreal and Ottawa ith good railway service. Interested ministers ease write to Mrs. G. D. MacIntyre, Secretary of storal Relations Committee, Box 32, Vankleek ill, Ont.

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## 5. CHOIR PERSONNEL—Continued

ORGANIST and Choirleader required. Write Mr. J. Earl, Kimbourne Park United Church, 200 Wolverleigh Blvd., Toronto, stating qualifications and salary expected.

ORGANIST - CHOIRMASTER required for Grace United Church, Brampton, Ont. Three-manual Casavant organ, choir of 35 to 40. Apply, stating age, qualifications, experience, present position, salary expected and when available, to C. R. Ferguson, 64 Elizabeth St. S., Brampton, Ont.

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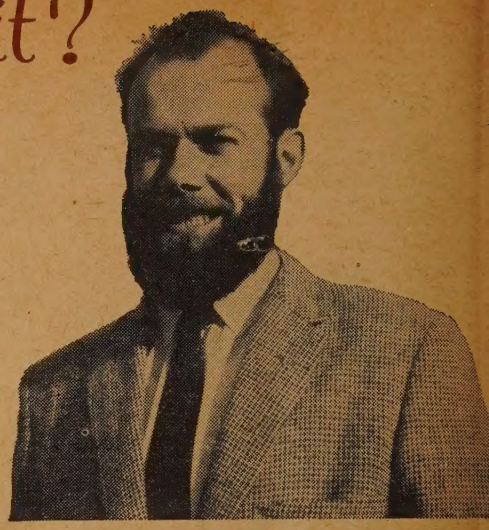

"Our church has no pews, we need furniture and equipment, we owe $40,000 . . . but we can't afford to be without

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**. . . Says the Rev. A. J. A. Chapple, minister of Whitehorse United Church, Whitehorse, Yukon**

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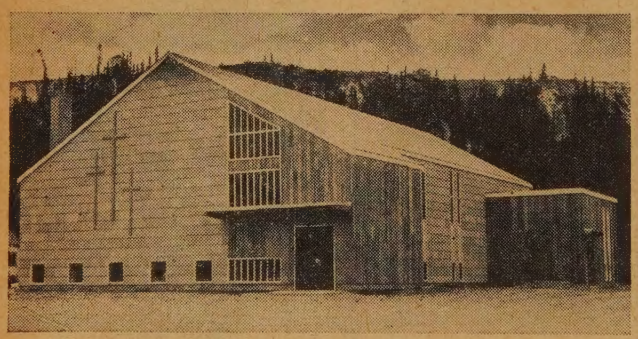

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*Write for particulars to*

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